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T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, JANUARY 5, 1899.

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No. 1.

THE BORDERLAND.

LIVE IN DEEDS—NOT YEARS.

We live in deeds, not years; in thoughts, not breaths; In feelings, not in figures on a dial. We should count time by heart-throbs. He most lives Who thinks most—feels the noblest, acts the best. Life's but a means unto an end—that end, Beginning, means an end to all things—God.

—FESTUS.

Vision of Naval Victories.

Mrs. E. O. Gardner, who resides at 718 Eleventh St., Oakland, Cal., called at this office last week and brought the following account of a vision she had on Feb. 10, 1898. She is a veteran Spiritualist and medium, having several Oriental guides, who give her many symbolic visions. The following was published in *Dawning Light* last March:

On Thursday, Feb. 10, about seven sailors, facing the east, passed through a tunnel. They wore coats the color of brass, or more strictly that of copper; these coats appeared straight, without a wrinkle great or small anywhere about them, and as glossy as polished metal. Three of the sailors carried flags, one flag each, not a wrinkle in the flags, "as straight as the plaster on the wall." (I am quoting for the most part from her own words.) All plain as sunshine. I looked back over the tunnel and there was a host of people, but they were all clouded in mist or grey cloud. As they passed from me, the appearance on the other side was a big water. On the other side of the water, probably San Francisco, or a place of apparently about the same location, the people were so thick that you could hardly walk between them; they were mumbling and talking, and music was mingled with the murmurings of the people.

Then I saw the three flagmen—but knew not what it meant—I got no response from them. A little later the three flags floated over three nations.

Abraham Lincoln is one of the leaders that is going to accomplish that work. And I saw Abraham Lincoln's name in a monogram. They were not dressed, as I said, like any other army of men that carried flags, but like sailors. The host that came on the other side of the tunnel was from the northwest.

A Murder Revealed.

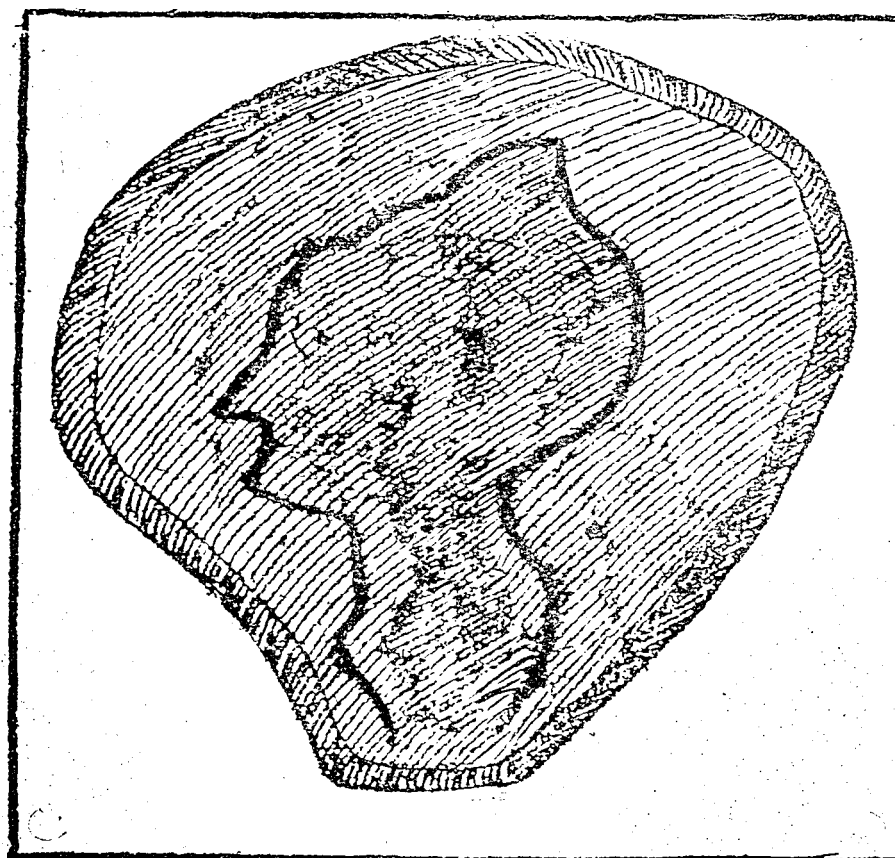
A LIKENESS OF THE MURDERED MAN IN THE GRAIN OF WOOD.

The people of Angels' Camp, California, and vicinity are taking all the natural pleasure of a mountain people in the mysterious appearance of a specter in their midst. Sometime in 1854 a Japanese, who lived alone in a cabin about three miles to the southward of Angels, on land which is now owned by Paul Bacigaluppi, was found dead on the floor of his little home. The body was horribly mutilated. The right hand was chopped off, only the thumb remaining; both feet were cut off at the ankles and the left arm was broken above the elbow and turned

back under the body. The Jap had been dead for several hours and the body was cold when it was found.

Suspicion rested on a number of Chinese in Angels, but nothing tangible in the way of evidence could be secured against any of them, and they were never brought to trial. The Jap had a good claim, and it was very generally believed that he had a large quantity of gold dust hoarded up. It was, possibly, this general belief that led to his murder. The mutilated condition of the body gave ground for the belief that the murderers had tortured their victim to make him disclose the hiding place of his hoard by cutting off one member and then another. The peace officers were never able to "get a line" on the perpetrators of the outrage. The remains were buried not far from the cabin, and a mound of earth still marks the spot.

The years passed quickly and the Jap and the resting place of the body were almost forgotten; all save the cruelty of the murder which ended his life. A water oak had grown up through the mound and had attained the proportions of a tree six or eight inches in diameter. Last week Mr. Bacigaluppi was chopping wood on



A TELL-TALE TREE.

the ranch and he felled this water oak and afterwards started to saw it up in lengths suitable for a stove. The first cut revealed a peculiar image, dyed in black in the heart of the white wood of the tree. The hand, all except the thumb, is gone and both of the feet are missing.

The Japanese used to wear a Chinese straw hat when at work in the sun, and those few old-timers who recall the figure of the murdered man declare that the image in the tree is a good profile of him as he appeared in life. Three or four cuts were made through the tree, and each of them revealed the same strange picture. The blocks are in the possession of C. A. Bryant of Angels, and Chinese to whom they have been shown refuse to touch the wood, declaring their belief that it is possessed of an evil spirit.

Here is another in the shape of a

WOMAN'S HEAD IN THE GRAIN OF A LOG.

Mr. Clint D. Witt, during a recent visit to a Wisconsin Logging Camp, discovered a curious log, upon which nature had engraved the head of a beautiful woman. The log was sawed

lengthwise in ten slabs, and each one had an impression of the face.

Truth and Justice.

About ten years ago Maud Patterson Jones and her mother were in Los Angeles, Cal. I fastened two slates together with four screws; then I pasted the edges of the frames all around with paper and marked the paper in a number of places with ink.

I left the slates with Mrs. Jones over night, and got them the next day. The paper and ink marks were just as I had left them; there was no sign that the least effort had been made to open the slates. Before fastening the slates together I had washed them clean; when opened there were three messages and three pencil portraits. At another time I placed two slates together and held one hand on them all the time, perhaps 20 minutes, until directed to open them. There were two messages and a number of portraits on the inside. The medium had at no time been nearer than six feet from the slates.

If the results obtained in these two instances were got by fraud, I will give \$10 to anyone who will show me how it was done. I have spent at least \$20.00 in trying to detect Maud Jones and Mrs. Patterson, *nee* Ivey, in fraud, but failed to do so. And smarter ones than I have also failed in a like effort. Let every fraud be exposed at whatever cost. Every society should have a secret committee for this purpose. But let us take great care that good and true mediums are not accused falsely.

Crown King, Arizona. B. F. FRENCH.

A Spirit's Visit.

"The law is our schoolmaster to direct us to Christ," or light. So said an occult writer, we care not when or who it was. I wish to give my opinion in regard to this law being our schoolmaster. We are all being educated by this same law. I will give an experience of mine to show how the law educated me.

About 20 years ago I was making a visit, I won't say in my astral body, but I left my animal body at home asleep, and in my spiritual body went some 2000 miles to see an old friend of mine. I found him in bed, asleep. I could see things very plainly in the room and I noticed the light emanating from my body.

Our spiritual bodies, composed of electricity, are organized by Nature's divine law on all the planets, revolving around the sun, and are the offspring of the sun; that sun is electricity, the life and light of all lives.

The law is our schoolmaster to teach us how to live and unfold that light, the only light that ever has or ever will reveal the hidden mysteries of nature to the human mind, and the better we obey our schoolmaster (the law of nature), the less we will be punished and the sooner we will grow wise.

I will now resume my visit to my friend. I thought I would wake him to let him know I was there, and went to the side of the bed, supposing I could lay my hand on him, but to my surprise my hand passed through his body. I then examined my hand and saw it was my electric or spirit hand. I willed myself up above him and centered my force on his brain and willed him to awake, which he did, and looked through the force I had willed on him, and saw me. This is dependent clairvoyance, for he depended on the force I willed on him to see me. I then went home, satisfied.

The next morning I wrote him, asking him if he remembered seeing me on a certain night at his place. In due time I received the answer, but it was all a mystery to him. And these things will remain a mystery until we unfold our moral and spiritual faculties so that our spirits will illuminate the temples in which we are living. We will remain in the dark until we unfold the light within, whether in the material body or out. A. C. DOANE.
Summerland, Cal.

Tried Under State Laws.

A late issue of the *Sunday Call* devoted a page to "The recent conversion of Dr. Richard Hodgson, president of the American Society of Psychical Research, to the belief that spiritism is a reality and the frank admission of the eminent psychologist, Prof. Wm. James of Harvard, that he has found the phenomena which were instrumental in the conversion of Dr. Hodgson the most absolutely baffling thing he ever knew."

With this preface the article presented interviews with Professors David Starr Jordan, Joseph Le Conte and several others. As these were more or less adverse, I beg space for a brief consideration of the other aspect of the question. As what I desire to present is in the nature of a reply, it requires brief reference to the interviews in the article in question. A few lines from each will give a fair idea of the positions taken.

Prof. Jordan says: "In all cases of alleged spirit manifestation (not mere fraud) of which I have any knowledge the plain explanation of the phenomena lies in the nature of the nervous system of the so-called medium."

When it is explained that some of the best phenomena are purely physical effects apart from and independent of individuals, it would seem that Prof. Jordan's investigations have been limited to a narrow phase that at best would furnish questionable testimony.

Prof. Le Conte gives the materialist a twinge of hope with the statement that after 20 years of investigation he is not convinced, but in fairness says that he does not feel justified in denying the possibility of spiritism.

Rev. Father McMorris's position is a peculiar one. Seemingly forgetting that the question at issue is simply one of fact, viz., "is spiritism a reality or a sham?" he presents from the Good Book a quotation that recognizes it and proscribes it thus: "There shall not be among you a consulter of spirits," etc.

Rev. Dr. Hemphill's position is not unlike Father McMorris's, and it is not strange in view of the fact that both are familiar with biblical records. He suggests that Paul's warnings were meant not alone for his own age but for all time. The reference to Paul seems unfortunate for is this not the same Paul who in First Corinthians says, "Now concerning spiritual gifts, brethren, I would not have you ignorant?" and he then enumerates most of the phases of psychic phenomena seen to-day.

Dr. McLean does not throw much light on the question and can hardly be charged with serious investigation of the subject in view of his conclusion that "while there are mysteries, yet the man or woman who devotes himself or herself to this line of investigation and experiment will inevitably become more or less insane."

Rabbi Levy refers to psychology as one of the sciences of the future, and says frankly that it has been his misfortune to see only such manifestations as lacked the power to convince.

H. E. Highton relieved himself of the question with the statement that his own mind on the essential questions affecting this life and the next became fixed many years ago and that he does not care to have the foundations of his faith disturbed.

Thus one scientist's observations are limited to symptoms of nervous derangement, while another does not feel justified in denying the possibility of communion with spirits. The Paulist Father and Presbyterian Minister reduce the matter to a question of date by introducing the Bible that recorded the fact once but proscribes it now, and the three last interviewed say neither yea nor nay.

But I will go further even than they do and, for the purposes of this article, will admit that not only the seven distinguished and learned gentlemen quoted have put themselves on record as absolutely satisfied that there is no such thing as spirit return, but will concede further that thousands more of the leading scientists, divines

and professional men of the country will say the same thing. I beg now to answer by opening the other side of the case and presenting some direct testimony.

The late Augustus de Morgan, Dean of University College, London, wrote: "I am perfectly convinced that I have both seen and heard, in a manner that should make unbelief impossible, things called spiritual which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake."

Thackeray: "It is all well for you who have probably never seen any spiritual manifestations to talk as you do, but had you seen what I have witnessed you would hold a different opinion."

Prof. Oliver Lodge, F. R. S., Professor of Physics at Liverpool University College: "A conviction of the certainty of the future existence has to me personally been brought home on purely scientific grounds."

Camille Flammarion, the celebrated astronomer: "I do not hesitate to affirm my conviction, based on personal investigation of the subject, that any scientific man who declares the phenomena to be impossible is one who speaks without knowing what he is talking about."

Alfred Russell Wallace, D. C. L., LL. D., F. R. S.: "We are justified in taking the facts of Modern Spiritualism (and with them the spiritual theory is the only tenable one) as being fully established. Its whole course and history proclaim it to be neither imposture or delusion but a great and all important truth."

Dr. Robert Chambers: "I have known for many years that these phenomena are real."

Prof. Robert Hare, Professor of Chemistry in the University of Pennsylvania: "Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals in the manifestations of which I have given an account, I have had even more striking evidences of that agency than those given."

Prof. Challis, late Professor of Astronomy at Cambridge: "Either the facts must be admitted to be such as reported or the possibility of certifying facts by human testimony must be given up."

Sir Wm. Crookes, F. R. S.: "That hitherto unrecognized form of Force (whether it be called physical or psychical is of little consequence) is involved in this occurrence is not with me a matter of opinion but of absolute knowledge."

J. H. Fichte, the German philosopher and author: "I feel it my duty to bear testimony to the great fact. No one should keep silent."

Professors Tornebohm and Edland, the Swedish physicists: "Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them."

Baron Carl du Prel, Munich: "This intelligence can read, write and understand the language of human beings. It is no use whatever to fight against this proposition."

The above will do for the short space at command. If it was practical to cumulate the testimony the statements of a long line of distinguished witnesses are in waiting, among them being from Prof. Schiaparelli, the Astronomer; Rev. J. Minot Savage, the eloquent Boston Unitarian; A. Aksakow, Russian Imperial Counsellor; Prof. W. F. Barrett, of the Royal College of Science, Dublin; M. Sardou, the author; Mr. Balfour, Member of Parliament; Prof. Elliott Coues, of the Smithsonian Institute; Wm. Stead, editor of the *Review of Reviews*; Victor Hugo, Wm. Howitt, the noted English author; Lord Raleigh, F. R. S. and Professor of Physics in the University of Leipzig; W. E. Webber, Professor of Physics in the University of Göttingen; Dr. Franz Hoffman, Professor of Philosophy, Wertzburg University; Prof. Wagner, Geologist University of Russia; Prof. Nees von Esenbeck, President of the Royal Academy of Sciences, Germany; Emilio Castellar, the Spanish patriot; Joseph Jefferson, the celebrated actor; Dr. Kane, the Arctic explorer, and so on, *ad infinitum*.

At this point I call attention to the fact that around the crime of murder that in most of the States demands a life for a life the intelligence of the century has been crystallized into laws that guarantee the accused the closest possible approach to absolute justice, for life once taken cannot be restored. Those laws require that our courts give no heed to the statements of multitudes that are not advised, but judgment is rendered upon the simple testimony of those

that are. Applying this law, the highest conception of human justice, to the trial of this issue there is but one verdict that can be rendered.

In view of the testimony this is one of the cases that can be submitted without argument, but in the nature of argument permit me to quote briefly from some distinguished men.

It may surprise the legal fraternity to know the position on that question at issue of Theophilus Parsons, author of "Parsons on Contracts," and one of the greatest law-writers of the age. He wrote (see page 163 of his book, "The Infinite and the Finite"): "It may be said that the rapid growth and present prevalence of Spiritism is a proof that I am mistaken as to the character and tendency of the age. * * *

To this I reply that Spiritism (I think this a more appropriate word than Spiritualism) so far as I have been able, not without some effort to understand it, is the most purely natural belief that has ever held among men, and that its quick and wide reception is a cogent proof of the present feebleness and inaction of the spiritual faculties." To a question as to why such an important truth is not more rapidly and widely received he answered (page 159): "It cannot and never can be received by any but those who are favorably disposed towards it." * * *

"It is because saying anything whatever of spiritual experience seems in itself irrational and contrary to reason * * * and we live in days when the spiritual faculties have little power or authority, while the natural faculties have vast power and almost complete authority."

Another pertinent opinion is from the great English statesman. Mr. Gladstone and a company of titled and distinguished personages were assembled at the mansion of a marchioness investigating psychic phenomena. In the conversation that followed an extraordinary manifestation of spirit power Mr. Gladstone said: "I have always thought that scientific men run too much in a groove. They do noble work in their own special lines of study and research, but they are too often indisposed to give any attention whatever to matters which seem to conflict with their established modes of thought."

Further, as showing the tendency in this direction, permit me to refer to the attempt that was made to have Dr. Carpenter, author of the important work, "Principles of Mental Physiology," witness some of the evidences of spirit presence. He attended once, and as the investigation was a partial failure (which is a very common occurrence at honest investigations) he never again attended, although strongly pressed to do so. With Professor Tyndall exactly the same thing occurred. He went once and declined to go again, although informed, says the writer, "that phenomena had repeatedly occurred in my own house which he could not explain and which I had every reason to believe would occur in his (Tyndall's) presence if he would only give time to three or four investigations."

Referring again to Alfred R. Wallace, the great English thinker and scientist, he writes: "The facts now briefly described are sufficient to prove that at the present day, as in the earlier period of the inquiry nearly half a century ago, careful, long-continued and painstaking experiment by the most eminent and capable men of science ALWAYS results in satisfying them of the reality of the phenomena. While those eminent men who have most loudly proclaimed that these phenomena are the result of imposture or delusion are unable to adduce more than two or three chance investigations as the foundation for their conclusions. * * *

We see, then, that now, as during the whole course of modern Spiritism, the fuller the knowledge the more completely the reality of the phenomena is established. * * * The facts are capable of being tested by any earnest inquirer. They have stood the ordeal of ridicule and rigid scrutiny for forty-six years, during which their adherents have year by year steadily increased, including men of every rank and station, of every class of mind and of every degree of talent; while not a single individual who has earnestly devoted himself to a thorough examination of the facts has denied their reality. These are characteristics of a new truth, not of a delusion or imposture. The facts, therefore, are proved."

So much for the argument! As our courts do not require endless testimony, but are ready to establish facts and pronounce judgment on convincing corroboration, and enough distinguished

witnesses have been presented in this article for that purpose, the case is now before the jury. Many have testified that they have no personal evidence of the existence of spirits or of their ability to return. On the contrary, many equally credible and distinguished witnesses have testified that they have absolute knowledge of the truth of both of these propositions. I submit that an affirmative verdict cannot be avoided.

For thousands of years mortals have received communications from the so-called dead. These have been the basis of nearly all religions. For instance, our own various religious organizations are based upon the biblical records of certain psychic phenomena of a couple of thousand years ago. They were not miracles, but physical facts, that were originated in and sustained by natural law, that, like gravitation, has never been suspended and is in operation to-day as potent and as real as in the days of Bethlehem and the centuries before.

But the world is not old enough and the people are yet hardly ready. Christ was crucified and even the last century in enlightened America saw people punished and even executed who were too closely related to happenings that partook of mystery.

But mark the illumination of the closing years of this 19th century. The hitherto unassorted facts are no longer tabooed, but are being classified, digested and studied, and aggressive scientists all over the world are investigating psychic phenomena, and as the results of their own personal experiences are announcing that life is continuous and that there is intelligent communication between the two conditions.

The evidences are too tangible and can no longer be ignored. They can be subjected to the test of the senses—seeing, feeling or hearing, as the case may be—and are therefore forcing the attention of investigators, scientists and independent thinkers. They can be tested by any earnest investigator who is willing to give sufficient time to it.

The average mind at this point doubtless conjures visions of charlatans in dark rooms, but they do not attach to the truth. The stupendous and overwhelming fact, that the so-called dead live and do return, can be demonstrated in the broad sunlight of noonday.

"NATURALIST."

Spiritualism in Boston.

Impressions of the First Spiritual Meeting Attended in Boston, by Lida B. Browne.

It was my pleasure recently to attend one of the regular socials given every Thursday evening by the Ladies' Spiritual Industrial Society, in Dwight Hall. This was my first introduction into the circle of Boston Spiritualists, and while seeing many strange faces, there were several there I had met at Lake Pleasant Camp, which made me feel quite at home.

On entering the hall at 6 p. m., I beheld ten long tables neatly spread for supper and the crowd soon arrived to fill the chairs placed around them. It was a merry crowd and much talking and laughter was indulged in while the Boston baked beans, brown bread and other edibles were being consumed.

After supper the tables were cleared away and the chairs arranged for the evening's entertainment. It happened to be Veterans' night, and I listened to many a good word in behalf of the Waverly Home which is intended to be the Mecca for worn out and aged mediums. It is a beautiful spot, I understand, an old mansion situated in the hills 12 miles from this city, with electric cars running out there. A proposition was made to get up entertainments out there often, provide the best talent and good music with general social features to attract both old and young, and thus create a fund to help finish paying for it.

One gentleman present said he would be one of one hundred persons to put up \$100.00 toward paying for the Home, and thought that over this broad land there could be found ninety-nine others who would feel as he did toward the necessity of owning such a place for our veteran workers. A lady said she would furnish one of the rooms completely when the Home was paid for.

One gentleman remarked that he thought Boston wanted to assume the whole burden and wondered if this was to be a National Institution why other cities did not do more work for it. The President explained that others were doing

what they could, and I felt called upon to add my testimony to the effect that on the Pacific Coast I had heard the Home spoken of often and efforts made to raise money to assist the good work along; also that the Spiritualist press on the Coast published appeals to the people for assistance. Quite a little sum was obtained at this meeting, but if any who read these lines feel charitably inclined, they can assist with their mite or be some of the ninety-nine before mentioned to help place the Home on a sound financial basis. All such friends should address the secretary, Mrs. J. S. Soper, 67 Huron Ave., North Cambridge, Mass.

This city is like San Francisco in so much as it is favored by having many Spiritual Societies. There is scarcely an evening throughout the week but what some social or regular meeting is held, to say nothing of circles. For Sunday I see advertised no less than ten regular meetings in Boston and its suburbs, besides many test circles and two Children's Lyceums.

One of the largest societies is that held in Berkley Hall, and they have for their speaker for December and January, Prof. Wm. M. Lockwood, of Chicago. He is well known as an eminent scholar and psychist who places Spiritualism on a scientific basis, and explains all phenomena from a natural standpoint.

There are in this city a First Spiritual Church, a First Spiritual Temple, Progressive Spiritualist Association, The Spirit of Truth Society, etc. People of a progressive turn of mind have a treat in being able to attend the Rev. B. Fay Mills' lectures in Hollis Street Theatre each Sunday evening. A concert of over an hour is given previous to the lecture by the regular orchestra of the theater and a chorus of well trained voices.

Rev. T. E. Allen is a late convert to Spiritualism and conducts The Spiritual Science Church. He left a fine salaried pulpit to speak the truth as he saw it. There is also the Copley Metaphysical School and other progressive societies held here, so all who are liberally inclined can find food for thought in this beautiful city on the Atlantic.

I have visited many places of interest about town, notably Bunker Hill Monument, Harvard University, Boston Common, the Old South Church, over 200 years old now used as a museum, and been through the Subway. This tunnel is a wonderful piece of engineering and has four tracks side by side all underground where the various electric cars run through the main part of the city. It has five underground stations equipped with waiting rooms, news stands, etc., all lit with electric lights. The streets are so narrow here in some places that travel used to be blocked, but since the Subway was built over a year ago, the cars run along rapidly with no obstructions whatever. It is truly a wonderful piece of work.

Spiritual Phenomena.

I am no little surprised to see that so able and prominent a worker in our ranks as Dr. N. F. Ravlin has repudiated public test mediumship. From my standpoint the public platform work of our great mediums in the presence of the multitude and in the light of day is the grandest triumph and the crowning glory of modern Spiritualism. Indeed it is difficult to see how, in its present stage of progress, the work of Spiritualism proper could be maintained without it. The private circle and dark seance have done and are still doing a good work and will still continue to be necessary for their purpose and in their sphere. But they are rudimentary, and Spiritualism has passed the rudimentary stage. Nature germinates her seeds in the darkness, but she matures her fruits in the light.

Spiritualism is no longer a private affair, but has taken its place among the great public institutions of the world, and it is idle to talk about sending it back to the nursery. Having flung our banner of public phenomena to the breeze, the flag can't be hauled down now—unless we mean to capitulate—and nobody is thinking of that. Probably all that Dr. Ravlin means is to emphasize the necessity of guarding our public platform against dishonest mediums and indifferent performances.

This is certainly important, and it seems to me that all true Spiritualists ought to unite their efforts for organized efficiency in this respect, since it is only by thorough organization—local, State and National—that Spiritualists will ever

be in a position to protect themselves against unworthy and incompetent pretenders. But to think of doing away with public mediumship is absurd. If anything is clear to me in regard to the true interests of Spiritualism, it is that every public platform should be a radiating center for both its philosophical teachings and its phenomenal facts. And if the lecturer and the medium are not combined in the same person, let every lecturer associate himself with a good public test medium. With these two side-wheels under a proper head of steam, the grand battleship of our Spiritualism will move onward "conquering and to conquer." W. C. BOWMAN.

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Any of the Books noticed in these columns can be obtained at this office at the publishers' prices.

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Between 10th and 11th Streets.

Official Organ of the California State Spiritualist Association.

THOMAS G. NEWMAN, Editor,
Assisted by an Able Corps of Special Contributors.

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No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

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This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., JANUARY 5, 1899.

Mr. Alexander Bull, son of the late Ole Bull, has had wonderful experiences, we are informed, in occult phenomena and tests in the spiritual realms. Once while dancing at a ball in Gottenburg, Denmark, he was stopped as if shot, and a voice told him that a brother had that moment been killed; he told his lady partner, and noted the exact hour. Shortly after, news was received that his dear brother, Thorwald, had fallen from a ship's mast, and been killed, at the exact moment when he himself was so suddenly informed of the sad occurrence; the ship was hundreds of miles away at the time.

Another preacher has gone wrong. The Columbus, O., *Dispatch* of Dec. 19, says that the jury in the case of James Lacy vs. Philip R. Stover, which was heard in the common pleas court, brought in a verdict in favor of the plaintiff, for the alienation of his wife's affections. The defendant is a local minister. The wife on the witness stand told the story under oath of her downfall. The jury returned this verdict in 15 minutes. The preachers are no better than other men, and have nothing to boast of, in the line of moral perfection.

Vaccination is cruel and unwarranted. The Columbus, O., *Dispatch* says that Virginia, seven-year-old daughter of Mr. and Mrs. James Bergen, died at the parents' home, West Town street, of lockjaw, which developed from vaccination.

Every day in the week is the Sabbath of some sect or nation. Here is the list:

Sunday—Catholics and Protestants.
Monday—Greeks.
Tuesday—Persians.
Wednesday—Assyrians.
Thursday—Egyptians.
Friday—Turks.
Saturday—Hebrews and Adventists.

In the *Monitor*, a Catholic paper, published in San Francisco, we find the following:

Mgr. Meric, a Papal Chamberlain, has resigned his position as president of the Paris Society of Psychic Science, and he has been succeeded by Canon Brettes, a noted authority on latter-day spiritualism. Monsignor Meric left because he thought the non-Catholic element preponderant in the society, and he proposes to found a more religious association for the purpose of watching the development of occult science. The new society with which Monsignor Meric will be identified is to be in connection with the Catholic Institute of Paris, so that there will thus be no danger of the predominance of a non-religious element.

How wonderful is this religious bigotry! And how mean it is, also!

Entertain the Young People.

As Spiritualists we should do all we can to attract the rising generation. The orthodox sects are very much interested in their young people, and try their best to get them to work in some of the many societies which they foster, in connection with their churches. We should also do our best to get as many as we can interested in the cause of Spiritualism, by securing their attention and co-operation in some of the societies connected with our Cause. We are glad to see that a move is made in that direction by the Young People's Spiritual Union, and invite attention to the following communication from its President:

A short time ago, while talking with one of our prominent Spiritualists, I stated that "One of the greatest mistakes made by Spiritualists is, they don't encourage the young people." "Oh, you are mistaken," she replied, "we do encourage them to come and join with us. We invite them to be present and participate in our discussions and to take an active interest in our work." "Yes," I stated, "in so far you do encourage them, but the young people do not and cannot enter into active interest in your line of work; they do not, as a rule, take very great interest in scientific lectures, not having yet reached that standpoint. They want something more suited to their years, and unless they are encouraged in a manner more suitable to them they will join other organizations."

Look into our societies to-day. The question is asked, "Where are the young people?" The general reply is: "We have no young people." Why? Because the young people go to the orthodox churches where they have young people's societies, and where affairs in general are brought down more to their standpoint. You cannot put old heads on young shoulders. They don't fit, and if you want to interest the young people, and get them to take an active interest in your society, they must be provided for in a manner suited to their years. To provide for this, and fill a long-felt want, the National Young People's Spiritualist Union has been organized. This Union has been formed entirely by the young people themselves, aided by the advice of many, and the work is intended to be carried along suitable lines.

In brief, we want to bring our young people into closer business and social relationship—to form an organization by which the views of our leading young people can always be promptly had relative to matters involving our general interests, and, by the aid of this organization, to adopt ways and means to promote the mutual interests of its members individually, and of Spiritualism and humanity generally.

We want to get the young people acquainted with each other, as at the ages of 16 to 40 they seek each other's company more than at other times, and therefore, in the model constitution proposed for local Unions weekly meetings have been provided for, during which time we hope not only to extend their acquaintanceship, but also to have these meetings prove interesting and educative.

Copies of the Constitution of the National Union, or of the model proposed for the locals, will be sent by the Secretary, Miss Anna M. Steinberg, 506 12th St., N. W., Washington, D. C., upon receipt of application, and to those contemplating the organization of a local Union a liberal supply will be forwarded.

Any information required regarding this Union will be cheerfully furnished, and all efforts made to start and foster local Young People's Spiritualist Unions in every place where sufficient young people can be gathered together. I. C. I. EVANS, Pres. N. Y. P. S. U.

1352½ B St., S. W., Washington, D. C.

Mr. E. W. Wallis, editor of the *Two Worlds*, Manchester, England, is expected to arrive in Cleveland, Ohio, on January 10, to spend a week, and will there deliver his last two addresses in America, on Sunday, January 15. Mr. and Mrs. Wallis have been in America for six months and have been everywhere received with enthusiasm. They will return to England, sailing from Boston, Mass., on January 18. We wish them a hearty *bon voyage*.

Not an Age of Faith.

The Rev. W. B. Geohegan of Berkeley, Cal., on "The Basis of Our Religious Belief," said:

"This is not an age of faith. It is an age requiring demonstration. Yet, after all, it is an age of faith. It requires a great deal of faith for a man to live. He must believe that the sun will rise; that the seeds he plants will grow. He is perpetually confronted by the laws of nature. Men also have to believe in the validity of the laws of reason; that the universe is a rationality and will yield its secrets to patient, competent investigation; that mind triumphs over matter. So, man is a believer, always has been and always will be.

"We can only arrive at the basis of religious belief when we go beyond the belief of the man of the world and the man of affairs. It is a good thing if we can rescue faith from the discredit into which it has fallen. In the religious world faith is synonymous with credulity; yet faith even in the Bible in its highest meaning is not synonymous with credulity.

"Our belief in the brotherhood of man implies a large estimate of the value of a soul. We believe in salvation by character, in the rightly choosing, as Browning and Goethe said. Ours is a faith that needs no written word nor outward symbols. We feel secure in our faith when we know that every struggle, cry and need of the soul is an answer to its own high ends."

Mother as a Guardian Angel.

The second volume of the biography, or autobiography, of Spurgeon, published by his widow, gives an interesting account of Mr. Ruskin's friendship in his evangelical days for the famous preacher, whose Surrey Music Hall services he seems to have attended. This is a story given by Mrs. Spurgeon on Mr. Ruskin's authority:

A widower was in treaty for the occupancy of an old farmhouse in the country for the sake of his children's health. One day he took them to see it, and the young people set off on a tour of inspection.

After scampering through the grounds and examining the house, one of them suggested that the underground premises had not been explored. So the merry band went helter-skelter in search of a way below, found a door at the head of some dark stairs, and were rushing down at great speed, when midway they stopped in startled amazement, for standing at the bottom of the steps they saw their mother with outstretched arms and loving gesture waving them back, and silently forbidding their further passage.

With a cry of mingled fear and joy they turned and fled in haste to their father, telling him that they had seen "mother." The astonished father perceived that something unusual had happened. Search was made, and close at the foot of these narrow, gloomy stairs they found a deep and open well entirely unguarded.

Mrs. Spurgeon says Mr. Ruskin related this with an impassioned tenderness and power, which her pen cannot imitate, as an instance of direct and divine preservation from a dreadful death.

A Suppressed Revelation.

This good one is told of an English saint of the long ago, who was supposed to have died. As he was being lowered into his coffinless grave, face upward and uncovered, he opened his ghostly eyes, took in the situation and assured his mourning Christian friends he was not dead; had only fallen into a trance, from which he had just awakened. He said he had visited the spirit world during his absence from the flesh, and had learned much mortals ought to know. To the priest who had a few moments before made a long prayer in his interest, he said: "I found your preaching is not true. There was no fall of man, there is no hell, no atonement, no personal Christ, no Redeemer, no—" Just then the good preacher said: "For God's sake, fill in the earth, and stop the blasphemer's mouth." The narrative says this was done, and the residue of the interesting revelation was never told.—*Exch.*

A happy New Year to all our readers.

The Home of the Soul.

[Ask what is deathless in thy heart
For that which cannot die;
Speak, then, thou voice of God within,
Thou of the deep, low tone;
Answer me, through life's restless din,
Where hath the spirit flown?—Mrs. HEMANS.]

The voice within and a voice without
Gave answer to that prayer;
Which left no room for doubt and gloom,
And banished carping care.

They answer well, as a silver bell
With no uncertain sound;
In the ether dome is the spirit's home,
Enspiring earth around.

Where sun-bright rays of the orb of days
In golden radiance fall,
Where silvery light of the stars at night
In love broods over all.

In ether fair—a viewless air—
Throughout infinite space;
All worlds around, the homes are found,
Of the immortal human race.

A boundless field of world-groups yield
Great Nature's outer form,
And every globe wears each a robe
Of spirit nature warm.

Forever grow in worlds below
The fruits for worlds above;
This fruitage grand for spirit land,
Is born of spirit love.

Though woes betide and storms divide
Our joys in life's earth-span;
'Tis but the rule in love's fair school
To build the perfect man.

Uplift your face to heaven's grace,
O storm-tossed pilgrim here;
There comes a day, not far away,
When all your skies shall clear.

With cheerful heart, act well your part,
On this rudimental shore;
For thus your soul shall win control
Of truth forevermore.

Then you will see, the truth makes free
From every shade of wrong,
And all shall own her joyous tone
In universal song.

So when at last thy soul shall cast
Its outer form aside;
'Twill need no wings, for heaven brings
The bridegroom to the bride.

When clasping hands of angel bands
Shall make your welcome sweet;
Then all this pain will prove a gain
In making life complete.

J. MARION GALE.



The Editor is not responsible for the opinions of correspondents.

Criminals as Detectives.

TO THE EDITOR:

I am just recovering from a very severe fit of sickness from which I came near crossing the river. I was in Nebraska at the time and the attack was so sudden and unexpected that it broke up a series of meetings I was holding, nor was I able to get home till nearly four weeks after—now a few days ago.

When a man deliberately tells the public that he is a fraud and advertises to teach persons how to successfully perpetrate frauds, publishes other people as frauds, and gives his own testimony staked on his reputation as a fraud, a rascal and a scoundrel, I am inclined to accept his statements, *cum gra nullo salis*. It is not to be assumed that an accusation from such a source is a test of genuine mediumship, for the worst of scoundrels may tell the truth when it suits their purposes to do so. There are numerous frauds in mediumship, and they should be ferreted out, but I never was in favor of converting the criminal class into detectives. Of course, what I have here said has no reference to Bro. Coleman, whom I believe to be a straightforward man, though I have suspicioned he was a man like myself, of strong prejudices. D. W. HULL.

Norton, Kansas.

True Mediumship.

TO THE EDITOR:

After reading the article of W. Emmette Coleman in the JOURNAL, I felt strongly impressed to give expression to my thoughts on the subject. I am a medium, but I am always pleased to read an article from an intelligent source in defense of true and honest mediums and in repudiation of fraudulent ones. How can we, as Spiritualists, expect to gain the respect and confidence of the intelligent portion of the community if we encourage and recognize those that are dishonest in their mediumship.

I am not acquainted with Mr. Coleman and do not remember of ever seeing the

gentleman, but I feel that he is honest and has the good of the cause at heart and wishes to see justice done and give credit where credit is due.

I am with him heart and soul in his work of separating the wheat from the chaff and in his efforts to make our philosophy grand and noble.

I am glad, Bro. Newman, that you are not catering to anything that has the semblance of fraud. The RELIGIO-PHILOSOPHICAL JOURNAL grows to be more interesting all the time, but of late it has seemed to me more like what it was when Bro. Bundy was editor. I think he is guiding you and will help you to carry on the good work you are doing, and at the same time finish the work he left undone when he left the mortal form.

MRS. M. A. HAWLEY GORDON.

Lake Pleasant, Mass.

Convincing Proof.

TO THE EDITOR:

I have in common with many of your subscribers received several copies of the *Liberator*, in which several mediums, among whom are Mrs. Maude L. Freitag, are published as frauds. I have been a Spiritualist for many years, and during this time have been at quite a number of seances. I have had a number of sittings with Mrs. Freitag, and she has given me the most convincing proof of her mediumship and spirit return of any medium I ever met. I consider all attacks on her, as a fraud, are infamous slanders. J. H. VOLKNER.

Soldier's Home, Cal.

A Note of Warning.

TO THE EDITOR:

The reading which Dr. Muehlenbruch sent me last week from a lock of my husband's hair was in every respect satisfactory. In it he said: "But be very careful of fire, and even as I feel to warn you, I hear the roar of flames." Well, the next day after we received it, our house caught fire, and only prompt action saved it. E. A. STANTON.

1618 McKinney Ave., Houston, Texas.

A Fake Seance.

TO THE EDITOR:

On Monday evening, Dec. 12, 1898, a "materializing" seance was held at 313 6th St., Oakland, Cal., under the management of Dr. Barker. With the aid of several confederates, he succeeded in banging a table around the room and playing some unrecognizable music on a mandolin. He was tied to a chair with ropes but the "spirit" did not seem able to loosen him. At the conclusion of the seance he had the assurance to inquire of those present if they were all satisfied, and proceeded to collect 25 cents a head, when Sol. Palmbaum, an old time Spiritualist and medium, denounced him to his face as a fraud.

Spiritualists and the public generally should beware of him if he should appear in their midst. He is slightly lame and generally carries a cane. Among those present were: Mr. Ellis, Mr. Palmbaum, Mr. Emery, J. L. Palmbaum, and many others. Vox.

We are glad to note the fact that our friend and brother, Hon. Harrison D. Barrett, President of the N. S. A. is convalescing, even though it is slowly. In a private letter, on Dec. 27, he says:

I am not yet fully recovered from my illness, but am gaining slowly. I have been painfully hoarse for five weeks and cough quite hard even now, yet I am getting better, and shall soon be my usual self.

Let us all send a wave of helpful thoughts to him, and thus by mental power help his weak physical system to be as strong and vigorous as are his soul powers. The editor of the JOURNAL sends his best thoughts to Bro. Barrett, wishing for him a year of health and prosperity.

Mrs. T. Crofts, whose Psychometric Reading of President McKinley was given in the JOURNAL for July 7, 1897, continues to give Psychometric and Graphological Readings to those who apply for them—(Graphology is reading character from hand-writing).

Send to this office some of your writing, a photograph, or some small article you have handled or worn, with \$1.00 and two 2-cent stamps for postage, and the readings will be mailed to you direct by Mrs. Crofts. Those who have had Readings are all well pleased with them.

Games for Children.

Children require amusement, and to furnish them such as will not only entertain but educate and elevate them requires talent and tact. The impressions made through the eye are the most definite and indelible, and may serve as a nucleus around which by association to group facts and suggestions the most varied. To take advantage of these facts, should be our aim. We have two of such Games, to which we desire to call attention. They are thus described:

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Psychometry; Its Science and Law of Unfoldment, by J. C. F. Grumbine. 48pp. 50 cents. For sale at this office.

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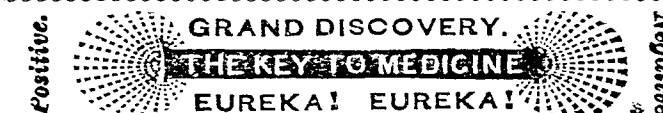
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Growth.

I wandered away from our dwelling,
Out of the mortal form.
I found in my reckless wandering
Strange scenes thro' Nature born.
"Sad forms of clay," I vainly cry,
"Why wither in ignorance away?
When waiting you ever are forms of life
Whose beauty's more lasting than clay.

"Why mourn you for vain efforts and chances
passed by?
Why mourn you for prison, when freedom is
nigh?
Why mourn you for passion whose charms are
death.
To the growth of mortal, and are transient as
breath.

"Why mourn for such falseness when truth is
grand;
When scattered around you on every hand
Are jewels more priceless, tho' their value you
pass
For the glitter and sham of mere broken glass?
"Seek ye the wisdom that is scattered round.
Thro' the flowers in spring and the leaves of
brown?
Thro' the wild wind's moaning in the winter
blast,
O mortals, seek ye the pathway to life's haven,
and last
Of your seeking, find ever a room
For the truths of your soul, to be expanded and
grown.
STELLA B.

The Secret of Life, or Harmonic Vibration, by Professor Francis King, is awakening great interest and is spoken of in the highest terms by advanced critics of all schools of thought.

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BY REV. WM. S. PLUMMER, D.D.

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Local News Summary.

Edited by M. S. NORTON.

Ladies' Aid Supper.—The headquarters of the Ladies' Aid Society, at 305 Larkin St., was filled to overflowing with guests, last Friday evening; all eager to sample the good things that bring joy to the inner man, listen to the opera "Martha," rendered by Professors Young and Bothwell; and Mr. Rider's recitations—"Just Before Christmas," and "I like the Country best." Then the dancing began, and they all looked as though they enjoyed it.

Mrs. B. F. Small is President; Mrs. Fuller, Secretary, and Mrs. Sadie Cooke, Treasurer. Mrs. Lillie is the talker of the Society, and Mr. John T. Lillie is pretty near the "whole thing." He has certainly missed his calling. He ought to have been a caterer. His management of their suppers is perfect. This last supper was a great success in every way. On the second Friday in January the ladies will hold an informal reception in their headquarters, and if you want to meet the best people in the city in a social way, make the acquaintance of the officers and members of the Ladies' First Spiritual Aid Society of San Francisco.

Mission Lyceum Entertainment.—Wednesday, Dec. 28, was a red-letter day for the New Lyceum. A Christmas entertainment and dance was given at Excelsior Hall on Mission St. Every child in the Hall received a Christmas present, and a liberal supply of ice cream.

The large audience was entertained by an address from Mr. Meekin, a recitation, Miss Bessie Jolly; song and fancy dance, Miss Pearl Bryson; recitation, Phillip Zuerin; instrumental selection, Mrs. Waltham's orchestra; recitation, Miss Triphena Pritchard; song and dance, Mabel Pfifer; recitation, Mrs. Keegan; "Lovers' Quarrel," Miss Garsby and Martin Clare; recitation, Miss Tupper; song and fancy dance, Merle Colby; recitation, Wm. Rider; dialogue, Mrs. Mabel Place and Daisy Place; and thus was the glad Christmas time celebrated by the children of the Mission, with song and dance and good cheer. Many happy returns and the compliments of the season from the JOURNAL.

Mrs. Henderson's Meetings.—The idea that spiritual phenomena can be most effectually presented at home, is being demonstrated by Mrs. Henderson, in her parlors at 148 Sixth St., San Francisco, five evenings every week. She is assisted by Mr. Wilson, and we hear good reports of their work. Positive and direct communication between spirit and mortal, clear, clean, and honest, is a specialty. Her business card will be found in the Mediums' Directory of the JOURNAL.

Transition of Mrs. B. B. Hill.

It will be a surprise to thousands of Spiritualists all over the country to learn of the sudden but peaceful transition of Mrs. B. B. Hill, of Philadelphia, Pa., who entered spirit life on Sunday, Dec. 25, at 5 p. m. The cause of her departure was fatty degeneration of the heart.

She had had a light touch of La Grippe, but had apparently entirely recovered therefrom and was attending to her usual household cares when the silent messenger called her. She laid down to rest for a few moments, and her eyes opened upon the forever-bespangled fields of the supernal world.

She had many friends, but no enemies, and was everywhere known for her generous charities. The funeral services were held on Wednesday, Dec. 28, at 1 p. m., at her late residence, 1102 Girard street, Mr. E. W. and Mrs. M. H. Wallis, W. J. Colville and Mr. Harrison D. Barrett officiating.

Progressive Spiritualists.—The subject of Mrs. Lillie's lecture on New Year's day was, "How to Make the Coming New Year a Happy One." Among the causes of unhappiness in the world, she mentioned ignorance, superstition, bad social and industrial conditions, and child labor. The remedy proposed was, the administration of justice to all humanity, and a practical application of the principle of universal brotherhood. As the chief aim of mortals is the attainment of happiness, the question of "how to be happy" assumes paramount importance. Occidental Hall is well lighted and nicely decorated. The elevator service is good, the lectures of a high order of excellence, and there is no place in the city where you can spend a Sunday evening with more comfort or profit than this.

Mme. E. Young.—The meetings of this excellent medium at 605 McAllister St., are well attended and always interesting and instructive. They have recently enlarged their hall, which was filled to overflowing on New Year's eve, at the watch meeting, which continued until nearly 1 o'clock Sunday morning. Let the good work go on.

Universal Spiritual Association.—The subject under discussion last Sunday at 20 Eddy St., was, "Values." Many valuable and new points were brought out during the discussion, and much interest was manifested. Dr. Hall and Mrs. Usher gave "words of wisdom" at the close, and sweet music was provided by Miss Lee, of Santa Rosa.

Mrs. Drew's Meeting. at Pythian Castle, was well attended last Sunday evening. Mrs. H. A. Griffin assisted, and an enjoyable evening was spent in communion with those whom the world calls dead; but who in reality are more than ever alive. Now that the holiday season is over we hope to see a revival of interest in spiritual work.

Mrs. J. J. Whitney's Meeting. in Metropolitan Temple last Sunday evening, was well attended for a rainy night. It began with a piano solo by Mr. C. W. Pyne; followed by a vocal selection by Mr. Mario Kellewa. Mrs. Whitney followed with a short medical lecture, and then her guides entranced the medium and gave many messages to the anxious ones in the audience, who were waiting for a word from the loved ones gone before. Mrs. Whitney will be unable to continue these meetings at present, owing to the previous engagement of the Temple by other parties, but they will be resumed in the near future.

Mrs. Logan's Circle of Harmony.—A pleasant gathering was made comfortable and happy, at Mrs. Logan's Circle of Harmony, at Occidental Hall, on New Year's day, notwithstanding the inclemency of the weather. The spiritually minded can always find food for thought in these meetings.

The Children's Progressive Lyceum held its annual election on Jan. 1, resulting as follows: Mrs. A. E. F. Wadsworth, Conductor; Mrs. Alice Briggs, Assistant Conductor; Mrs. S. E. Cooke, Secretary; C. H. Wadsworth, Treasurer; Miss Gertie Grant, Guardian; Mrs. S. E. Cooke, Librarian; Mr. C. J. Collins and Mrs. Lillie Jolly, Assistants; C. H. Wadsworth, Musical Director; Mr. John Rapp, C. J. Collins and Phillip Zuerin, Guards.

Card of Thanks.—We desire to thank the Children's Progressive Lyceum for its kind remembrance of Dec. 26th, especially the children who so earnestly labored to assist us. It was a great surprise and came at a time when most needed. May they be blessed with health, prosperity and happiness.—Mrs. L. A. Plummer and Mrs. A. M. Hutchins, 844 1/2 Howard St., San Francisco, Cal.

Christmas Festival.

The Children's Progressive Lyceum held its 27th consecutive Christmas festival and dance on Monday evening, Dec. 26, at 909 Market street, San Francisco, and the large hall on the upper floor was filled to overflowing with a delighted audience. The Christmas operetta, "Under the Greenwood Tree," was rendered in a manner that would have done credit to much older persons.

The main characters were as follows: Wizard Killjoy, Willie Rogers; Jack Frost, Gertie Grant; Snow Flake, Nora Ritchie; Christmas Spirit, Mary Hitchcox; Kitten Klover, Bessie Jolly; Annie Bright, Eva Deeever; Nellie Bright, Jennie Christine; Jimmy Klover, Phillip Zuerin; Tommy Tubbs, Raymond Hayes.

Eleven children representing fairies were beautifully costumed and with wings and spangles made a lovely picture. Mrs. S. E. Cooke presided at the piano and the music was a credit to all concerned.

Another operetta in one act, entitled "The Christmas Ship," was nicely presented, seven persons taking the different characters. This piece was full of bright, catchy airs and was given with vim by the children and generously applauded by the audience.

The characters were as follows: Mr. Raymond (a sea captain), Phillip Zuerin; Mrs. Raymond, Bessie Jolly; John Raymond, Eva Deeever; Tommy Raymond, Catlin Arnot; Susie Raymond, Mary Hitchcox; Nellie Raymond, Gertie Grant; Santa Claus, Lilly Wicht.

A recitation, "Flo's Letter to God," and a fancy dance by little Miss Frances Buckland pleased every one. Mrs. F. E. Bailey gave a vocal solo.

Professors Young and Bothwell gave an instrumental selection on the violin and piano which was a gem. Mrs. S. E. Cooke and Prof. Richard Young opened the entertainment with a fine duet on the piano and violin. Last, but not least, was Prof. Graeber's Banjo and Mandolin Club of 25 members with their best girls and beaux. The music was a credit to the professor.

Santa Claus (Nathaniei Mayo Jr.) gave every scholar present a half-pound box of French candy, according to the list given in by the teachers. Miss Nora Ritchie, who has not missed a Sunday in the year, received a nice present for punctuality and good behavior. John Rapp was also remembered the same way.

Mrs. Alice Briggs, our assistant conductor, received a present of a spiritual badge as a love token from the children and friends in the Lyceum.

A nicely trimmed tree, laden with useful and ornamental articles, furnished by the children and friends of one of our sick members, brought a nice little sum and made her happy.

Each scholar had coffee, cake, sandwiches, ice cream, etc., free, as did also the talent. Dancing followed until midnight and all went home happy.

C. H. WADSWORTH.

Passed On.—At Santa Cruz, Cal., Dec. 17, Mrs. M. E. Aldrich, one of our oldest and best lecturers in the Spiritual field.

At Soquel, Dec. 24th, Gideon Allen, aged 78 years. Mr. Allen was one of our old-time Spiritualists. Services were held in the Methodist church at Soquel by Dr. C. A. Bonesteel, President of the Unity Spiritual Society of Santa Cruz.

At Santa Cruz, Dec. 17th, Lucy Currier, a member of Unity Spiritual Society. *

Passed to Spirit Life.—On Dec. 28, 1898, Mrs. Laura E. Freeman, a native of Oregon, aged 85 years. Mrs. Freeman is a daughter of the well-known medium, Mrs. C. Cornelius, of this city. The funeral took place on Sunday, Jan. 1, at the residence, 42 1/2 Turk St. The services were conducted by the eloquent lecturer, Mrs. R. Shepard Lillie. Interment at Masonic Cemetery. "Not dead but gone before."

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Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p. m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

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EDITOR.

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THE BORDERLAND.

Dickens and the Spirits.

Of course Charles Dickens was not known as a Spiritualist, but he taught it just the same. He was no doubt instructed by spirits who operated on his brain. A writer in the *Two Worlds*, who signs himself "A. J.," gives the following as proof of his belief in spirits:

The story of the "Christmas Carol" turns upon the visit of Marley's ghost to Scrooge. Marley and Scrooge had been partners in business, both cold, grinding, selfish, unfeeling, unving. Scrooge's character is indicated in these words: "Oh! But he was a tight-fisted hand at the grindstone, Scrooge! a squeezing, wrenching, grasping, scraping, clutching, covetous, old sinner! Hard and sharp as flint, from which no steel had ever struck out generous fire; secret and self-contained, and solitary as an oyster." As Scrooge was, such Marley had been, and he had been dead seven years. The story opens on Christmas Eve. Scrooge had already acted as a curmudgeon to a pleasant nephew who had come on the hopeless errand of inviting him to dinner, had snubbed his underpaid clerk, to whom he grudged Christmas Day; had been rude to a benevolent gentleman who was getting up a Christmas fund for the destitute; and had threatened a carol singer with an office ruler. He had then shut up his counting-house, and had betaken himself to his solitary rooms, where he was sitting when his late partner visited him, after a prelude of knocking and bell-ringing which Scrooge pronounced to be "humbug," as it had no material cause. Marley comes up stairs, with a clattering as of a chain being drawn after him, and passes through the heavy door into the room. He is thus described:

"Marley in his pigtail, usual waistcoat, tights and boots; the tassels on the latter bristling, like his pigtail, and his coat-skirts, and the hair upon his head. The chain he drew was clasped about his middle. It was long, and wound about him like a tail; and it was made (for Scrooge observed it closely) of cashboxes, keys, padlocks, ledgers, deeds, and heavy purses wrought in steel. His body was transparent; so that Scrooge, observing him, and looking through his waistcoat, could see the two buttons on his coat behind."

Scrooge is still scornful, but at length is convinced and alarmed, and begs for mercy.

"Man of the worldly mind!" replied the Ghost, "do you believe in me or not?" "I do," said Scrooge; "I must. But why do spirits walk the earth, and why do they come to me?"

"It is required of every man," the Ghost returned, "that the spirit within him should walk abroad among his fellow-men, and travel far and wide; and if that spirit goes not forth in life, it is condemned to do so after death. It is doomed to wander through the world—oh, woe is me!—and witness what it cannot share, but might have shared on earth, and turned to happiness!"

"Again the spectre raised a cry, and shook its chain and wrung its shadowy hands.

"You are fettered," said Scrooge, trembling. "Tell me why?"

"I wear the chain I forged in life," replied the Ghost; "I made it link by link, and yard by yard! I girded it on of my own free will, and of my own free will I wore it. Is its pattern strange to you?"

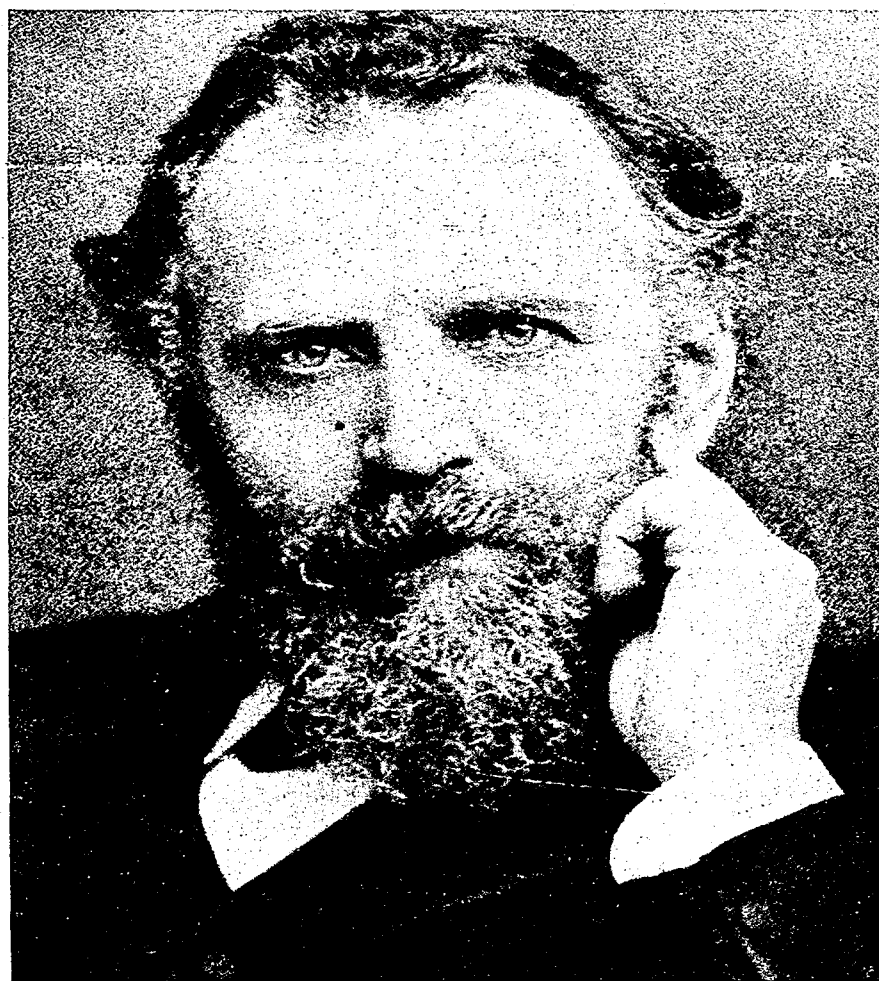
"Scrooge trembled more and more.

"Or would you know," pursued the Ghost, "the weight and length of the strong coil you bear yourself? It was full as heavy and as long as this seven Christmas Eves ago. You have labored on it since. It is a ponderous chain."

"Scrooge glanced about him on the floor, in the expectation of finding himself surrounded by some fifty or sixty fathoms of iron cable; but he could see nothing.

"Jacob," he said imploringly. "Old Jacob Marley, tell me more. Speak comfort to me, Jacob!"

"I have none to give," the Ghost replied. "It comes from other regions, Ebenezer Scrooge, and is conveyed by other ministers to other



Mr. William T. Stead, London, England.

kinds of men. Nor can I tell you what I would. A very little more is all permitted to me. I cannot rest, I cannot stay, I cannot linger anywhere. My spirit never walked beyond our counting-house—mark me!—in life my spirit never roved beyond the narrow limits of our money-changing hole; and weary journeys lie before me."

"Seven years dead," mused Scrooge; "and travelling all the time!"

"The whole time," said the Ghost. "No rest, no peace, incessant torture of remorse."

"You travel fast?" said Scrooge.

"On the wings of the wind," replied the Ghost.

"You might have got over a great quantity of ground in seven years," said Scrooge.

"The Ghost on hearing this set up another cry, and clanked its chains so hideously in the dead silence of the night that the Ward would have been justified in indicting it for a nuisance.

"Oh! captive, bound, and double-ironed," cried the phantom, "not to know that ages of

incessant labor, by immortal creatures, for this earth, must pass into eternity before the good of which it is susceptible is all developed. Not to know that any Christian spirit working kindly in its little sphere, whatever it may be, will find its mortal life too short for its vast means of usefulness! Not to know that no space of regret can make amends for one life's opportunity misused! Yet such was I! Oh! such was I!"

"But you were always a good man of business, Jacob," faltered Scrooge, who now began to apply this to himself.

"Business!" cried the Ghost, wringing its hands again. "Mankind was my business. The common welfare was my business. Charity, mercy, forbearance, and benevolence were, all, my business. The dealings of my trade were but a drop of water in the comprehensive ocean of my business!"

"It held up its chain at arm's length, as if that were the cause of all its unavailing grief, and flung it heavily upon the ground again.

"At this time of the rolling year," the spectre said, "I suffer most. Why did I walk through crowds of fellow-beings with my eyes turned down, and never raise them to that blessed Star which led the wise men to a poor abode? Were there no poor homes to which its light would have conducted me?"

The Ghost passed out through the window, which seemed to open of its own accord, and "there were confused noises in the air, incoherent sounds of lamentation and regret, wailings inexpressibly solemn and self-accusatory."

An Appeal for Peace.

Mr. Wm. T. Stead, editor of the *Review of Reviews*, and the late quarterly *Borderland*, after an interview with the Czar of Russia, sent the following to the Associated Press:

I have seen the Czar. I have heard from his own lips the earnest desire of his heart that something practical should be done, and that quickly, to divert to the services of humanity some of the many millions now devoted to preparations for war. He has taken the initiative in summoning the conference. He is prepared to give proof of his sincerity by arresting the future increase of Russian armaments. But, unless he is supported by the peoples who detest militarism, as well as by those who groan under its burdens, his well-meant endeavor will fail.

The American people can, if they will, prevent so fatal a catastrophe. As the greatest and latest born of the world's powers, they can, if they choose, save this supreme opportunity of the century from being sacrificed by the skeptical apathy of the governments. But to do this it will be necessary to act, and to act at once.

What is hoped of those friends of peace and enemies of militarism who turn their eager eyes to the great republics of the new world is that between now and the end of January the citizens of the United States will by public demonstrations, formal resolutions and by every other method whereby a democratic people gives expression to its convictions and its aspirations, have manifested to the world their determination to help the Czar to put this thing through. A national committee to promote the success of the peace conference, with local committees in every city in the Union, would do much to achieve this end.

In England, where the difficulties are much greater, owing to the senseless prejudice against Russia, which has been the baleful legacy of the Crimean war, such a national committee is already in the course of formation. By the end of next month it is expected there will not be any considerable center of population which will not have its public meeting demanding that energetic support should be given to the Russian proposals.

These proposals, stated briefly, are: (1) That there should be declared a truce of God for five years; (2) that, during that period, the governments should not increase their expenditures on armaments beyond the figure stated by them at the conference as the maximum of their needs; (3) that some international agreement should, if disputes should arise between the signatures of this pact, bind them always to invite the mediation of neutral powers before appealing to the sword.

From the old country to the United States there will then ring forth the cry of the man of Macedonia, "Come over and help us." What the friends of peace in England confidently calculate upon is that this appeal in the cause of humanity will find the American people ready and able to respond. If so, the grandest demonstration ever made of the peace-loving passion of the English-speaking race will be within our reach. A joint Anglo-American deputation of, say 15 men and five women, chosen from the foremost of our race, charged with the mandate to proceed through Europe on a pilgrimage of peace, to present an address of thanks to the Czar, would rouse the continent. It would affirm the unity of the English-speaking race and demonstrate that it had both the capacity and the will to act as a unit in the cause of peace. Round the Anglo-American deputation would group themselves in the first place the representatives of the seven small states, Sweden, Norway, Denmark, Holland, Belgium, Switzerland and Portugal, with an aggregate population of nearly 30,000,000, and with these reinforcements the great international delegation would begin its crusade through Europe. In four weeks it would have shaken the continent from center to circumference.

Is Spirit Phenomena True?

In the various phases of society there appear many subjects of a scientific character—some to be established, some to disappear, and some to recur again and again, yet can be cultivated with results most profitable to mankind. All persons hear, read and talk of such things, but all do not examine them. Some decide upon propositions without exercising their judgment, and these may be said to decline an examination of what is offered to them.

But there is another class of people who endeavor to improve themselves by an appreciation of the work of other men. They apply their senses and compare propositions with the accepted laws of nature, which are to them the first tests of all new pretensions.

The difference between these two classes, namely, those who endeavor to satisfy their minds on what is offered to them by a comparison with accepted truths, and those who accept propositions without examination, is very great. The former, only, add to the general stock of knowledge and advance the cause of science—they are investigators. The latter are obstacles to scientific progress, because they do not distinguish between truth and fallacy. Such persons are only presumers. And it is remarkable how well these latter distinguish themselves by the unreasonable manner in which they challenge and taunt the former for not publicly noticing their presumptions, and they try to press this circumstance into a tacit acknowledgment of their pretensions.

An individual who asserts anything new has no right to claim a yes or a no or to think, because none is forthcoming, that he is to be considered as having established his assertion. So much is known to the wisest man that he may be often without an answer as frequently he is in the region of hypothesis and not of facts. An individual who makes assertions or who draws conclusions regarding any given case ought to be competent to investigate it. He has no right to throw the burden on others, declaring it their duty to prove him right or wrong. His duty is to demonstrate the truth of what he asserts or to cease from asserting.

Bishop Garrison has asserted that the phe-

nomena of Spiritualism as presented in all its phases are *fraud*, pure and simple, and has so demonstrated by commonplace tricks (to presumers) that his assertions are true; but he has by no means satisfied "investigators" that either his assertions or bungling demonstrations are in any particular a proof when applied to the real, genuine article known as spiritual phenomena. On the other hand, spiritual mediums assert that they can and do communicate with decarnate spirits, that the phenomena they present are a means to the end, and of course *genuine*. That they do present such proof daily is in evidence, but all persons do not examine the phenomena presented.

The opportunity is now at hand for the genuine medium to prove by manifestation that his or her claims as to the absolute fact of spirit communion are true. They are in duty bound to their supporters and the cause to do so, and do it in such a manner that it will preclude the possibility of doubt as to its genuineness hereafter.

I submit herewith my views as to what appears to me the best method of carrying out the suggestions I have made:

1. Secure the very best talent (mediums) in the various phases of spiritual phenomena.
2. A suitable and convenient place for conducting the investigation.
3. The investigation to take place at such time as is deemed most convenient—preferably day time.
4. The investigation to be conducted under the strictest test conditions.
5. Devote a session to each of the different phases of phenomena.
6. Admission by invitation.
7. Special invitations should be sent to the Mayor of the city, scientific and educational organizations, the medical faculty, the clergy, the newspapers and publishing companies, and to any organization, public and private, not already mentioned.
8. After the phenomena had been presented to the representatives of all the leading societies and newspapers, sessions could be held for the information of the general public, free of charge.

I think such a course of action will settle the claims of Spiritualism, one way or another. If it is true, there should be no fear of the outcome and the world will be made aware of the facts and it will be a means of opening people's eyes to the realization of the fact that the possibility of spirit communion which is universally believed yet universally doubted, is equally as much in evidence as the electric telegraph systems.

If spiritual mediums or operators can prove their claims on those lines there can be no doubt as to the merits of the phenomena. If not, the sooner they and their supporters retire from the field of operations and remain so secluded until they have mastered the problem, the better. If financial considerations are the only obstacles in the way of consummating this plan, I think they can be overcome. I am of the opinion that this subject is worthy of careful consideration and will be willing to assist financially or otherwise in materializing it. J. C. M.

The Growth of Spiritualism.

Mr. J. J. Morse, editor of the *Lyceum Banner*, and president of the English Spiritualist Federation, lately delivered a lecture in Warrington, on "Spiritualism: Its Origin, Workers and Phenomena," from which we extract the following from a Warrington paper:

He said, whether they agreed with Spiritualism or not, it was there. It had come into the world, it had made a name for itself, and in the language of their American cousins, it had come to stay. It might be good or ill. That was for them to decide for themselves. He had formed his opinion over a quarter of a century ago. For 28 years he had been connected with that movement, going up and down the country and paying several visits to the great land across the Atlantic. Nearly all the persons whose pictures he would show them he had met personally; most of the mediums whom they would see he had known and witnessed their phenomena.

When he first came to be connected with the movement they could have counted the number of societies on the fingers of one hand. At that time they possessed one Sunday school, or, as

they called it, Progressive Lyceum. At the present time there were 210 regular organized meetings held in the country every Sunday. They had 103 Sunday schools, or Progressive Lyceums. He estimated, at a very moderate computation, that they expended something like £250 every Sunday in the dissemination of their truth and the upholding of their meetings. That, at least, was evidence that the Spiritualists were in earnest. (Applause). Their Sunday schools had grown from one to the number he had stated, and contained a membership, officers and children, of between 7000 and 8000. He considered that a very fair estimate of the number of Spiritualists in their country was three-quarters of a million.

In the early days they had no organ of their own. At the present time they had two weekly journals, *Light*, the ablest journal they had produced, and published in London, and the more populous periodical, *The Two Worlds*, published in Manchester. They enjoy a circulation of 14,000 copies a week. They had also two monthly periodicals, one lately issued, *The Torch*, and a little paper, *The Lyceum Banner*, devoted to the interests of the children, and of which he had the honor to be editor.

They had a staff of nearly 200 lecturers engaged in speaking for their cause every Sunday, to say nothing of the mediums who appeared on their platforms. They had a very flourishing society in London called the London Spiritualist Alliance. That comprised the élite of their movement in the metropolis. The members represented science, art, literature, and culture. They had also a national federation, with which body was affiliated nearly 60 per cent. of their organized societies.

Their Lyceums had a national union, with the appropriate officers belonging thereto. They could, therefore, see that, though 30 years ago the Spiritualists were a very small people, yet now they had grown to very respectable proportions, and he rejoiced to say that he had lived long enough to see that a wave of generosity had affected the Press of Great Britain, and that they were treating them with justice, which was all they asked for. (Applause).

Their movement commenced in the United States in 1848. There it had grown to somewhat gigantic proportions. They had a National Association, embracing the United States and Canada. They had societies in all the States, and four weekly periodicals. The number of Spiritualists there was three or four millions. That, he took to be, was a very fair amount of progress during 50 years. (Applause).

The lecturer then proceeded with his lecture proper, which was a very interesting description of over 100 lantern slides, giving pictures of prominent workers and mediums both in America and England, as well as many other interesting views.

Jubilee Mass Meeting.

The First Association of Spiritualists, of Philadelphia, Pa., the oldest organization of Spiritualists in the world, having held continuous meetings for half a century, celebrated its jubilee year by holding a three days' meeting, on Dec. 4, 5 and 6, 1898. Among those who participated were, E. W. Wallis, editor of the *Two Worlds*, and Mrs. M. H. Wallis, Manchester, England; W. J. Colville, New York; Mrs. M. T. Longley, Secretary N. S. A.; L. W. Norris, Baltimore, Md.; Capt. E. W. Gould, Washington, D. C.; M. E. Cadwallader, Philadelphia, Pa. The vocal and instrumental music was of a high order.

"Ministering Angels," (written by M. E. Cadwallader), an allegory descriptive of a visit of ministering spirits to earth and the lesson it teaches, was presented by M. E. Cadwallader, Edith Ahles, Lillian Reid Heasley, Fannie Read, Mary Snyder, Myrtle Phillips, Julia Benkert, Mary Warburton.

The Lyceum and Y. P. S. U. exercises consisted of chorus singing, recitations, vocal and instrumental music, Golden Chain recitations, lessons in Spiritual Science, and addresses by Mr. Arthur Groom, Miss Fannie Read, May Snyder, Gustave Bien, Myrtle Phillips and Mrs. L. R. Heasley, B. E.

A most excellent program had been arranged for this session.

The following are extracts from two of the addresses on that occasion:

A LYCEUM ADDRESS

Notwithstanding the fact that we have in the

Spiritualistic field at the present time some of the greatest orators, thinkers and writers, some of the greatest scientists, some of the brainiest men and women throughout the entire world (it is needless for me to name them individually), many of these venerable workers are showing by their gray hairs, and feeble voices, that their mission upon earth is drawing to a close. The angel world will soon bid them cast off their material forms, and enter the new birth into the spiritual spheres, for which they have suffered so much, labored so long, so faithfully and honorably, but what are we doing, towards getting others to take their places. That is the question which is now confronting us, and one which we are endeavoring to meet.

I am pleased to note that the spirit is moving some of our leading workers in this direction, a general movement is being made to organize and reorganize the Y. P. S. U. Lyceums, not only in this country, but throughout the entire world. Our only hope is to educate the young and fit them, so that they like their forerunners may become staunch defenders of this grand and glorious truth. Who can tell, but that some of our young people, in our own Lyceum here, may live to grace our own platform by their oratory, the columns of the Spiritualistic press, by their inspirational writings, and do a grand and noble work in the various spheres of the Spiritualistic movement at large.

I may here note, that one of the greatest drawbacks that we have to contend with is from the Orthodox Spiritualists, or to use a Biblical term, lukewarm Spiritualists—they who rejoice because they are as one with us in the blessed knowledge that their loved ones who are gone before are not dead, but living, and are their guardian angels. They love to steal away from their respective churches, and slip into a side door of a Spiritualistic meeting. They know the truth, and are ashamed to confess it, even to their own children. I cannot conceive how they can go against their own convictions, and send their children to the Orthodox Sunday Schools, to have instilled into their young minds, doctrines which they know to be absolutely false—they learn a wrong conception of God, and are taught to love him through fear of hell fire and brimstone—instead of sending them to our Lyceums where they would be taught the true nature of God, their duty to one another, and as good morals and spiritual teaching as all the churches in Christendom are capable of teaching. We do not ask for children of members of churches, but we do ask for children belonging to Spiritualists, and it is the duty to themselves, to their children, and to the spirit world to send them to us.

Some may ask, what protection do you give to your workers? What encouragement is there for them to devote their whole lives to the Spiritualistic movement, and then, when advanced in years, and incapable of earning their own livelihood to be cast aside and end their remaining days in an alms house, or in poverty and destitution? This is a very serious problem. I wish I could pen the feelings that I experienced when listening to Mr. Harrison D. Barrett in this hall, only a short time ago, upon this same problem of providing proper protection to our mediums and workers, and then when their work is done, provide a comfortable home for them, until the time of their transition, to those who may be in the need of it. Then and not till then, can we become equal in this respect to the Orthodox Churches.

We have passed the first Jubilee of Modern Spiritualism. We have accomplished much during those 50 years, and the time is now ripe for great reforms during the next 50 years. Where are our endowed schools? Where are our charitable institutions? Where are our properly equipped temples of worship, such as the Orthodox followers can boast of? These are questions which are being continually put to us, making us hang our heads in shame. If a religious movement has anything of value for the world, it always endeavors to objectify its teachings in a way that will command respect. Its leaders instill the principles of devotion and consecration into the minds of its followers, and impress them with a high idea of duty. In Spiritualism there has been a most lamentable lack along these lines.

Every State in the Union should have its own Psychic Institute, where self-preparation could be established, through which the psychic forces could more readily play upon the sensitive organisms of those who have medial powers. This would lead through logical evolutionary

processes to the natural unfoldment of one's own powers, and give to the world the highest and best possible expression of mediumship.

We should endeavor to convince church members of our philosophy, and to do this we must meet them on their own ground. If you approach them with the Bible, you can generally draw them into a discussion, and if we are sufficiently intelligent ourselves, we can interpret the Bible in the light of the New Dispensation, and use it to batter down the walls of Christian superstition and ignorance. Take Spiritualism out of the Bible, and it remains an empty shell. It does not matter by whom, or when it was written, or for what intent, those who made the book, or collection of books, believed in visitations from the spirit world.

Philadelphia, Pa. ARTHUR GROOM.

WHAT SPIRITUALISTS SHOULD NOT DO.

Composed and read by Miss Myrtle Phillips, age 18, member of the Young People's Progressive Lyceum, before the Convention and Mass Meeting of the First Association of Spiritualists of Philadelphia, on Dec. 4, 1898, and was highly applauded:

Spiritualism to my mind is a very comprehensive subject, a subject that should interest everyone, in whatever station of life; its importance we can hardly realize. In the first place, nothing can exist without a spirit, from the lowest to the highest state of development, whether in the mineral, vegetable, animal or human. Some animals are more spiritual than some human beings.

It seems to me that many who claim to be Spiritualists think that all there is in Spiritualism is that our spirit still exists after leaving the physical body, and can communicate with those still inhabiting the flesh, which is all well as far as it goes; but to stop there is a great mistake. We should cultivate our spiritual faculties, that we may progress in spiritual knowledge continually, and help others to do the same.

Spiritualism teaches us that we build our homes in spirit life by the deeds we do here. I want to say something that Spiritualists should not do. They should not be jealous of one another, should not try to build up themselves by tearing down others. This applies to associations as well as private individuals. We should not sweep before our neighbors' doors, neglecting our own, but should keep our eyes open to see our own faults, and try to correct them; our neighbors doing the same, would be a great help to the cause of Spiritualism.

Third Edition of Prophecies for 1899 and 1900, Written Dec. 26, 1898.

There will be a great upheaval and demoralization among ministers and members of different denominations as never have been witnessed before. Some churches will be shaken to their very foundations. It will not be demoralization alone; there will be crime with it, which will reach to the very homes of church-going people.

There will be more deaths among women than among men. Heart disease will be the cause in the majority of cases. At the close of 1899 and 1900, the statistics will show a greater death rate than was ever known.

California will have a greater output of gold in 1899 and 1900 than ever has been known in history. Alaska won't be in it. Gold will be discovered in rivers, under the roots of trees and grass, and in the bowels of the earth.

San Francisco will suffer three transitions of noted officials by natural causes. We could give the names, but out of respect for human nature will refrain from so doing, and will place them on record on a private list in our office. San Francisco will also witness an explosion of powder which will be quite severe. We see one more storm for San Francisco—more severe than any in history, which will do much damage to the harbor, shipping and vessels.

There will be an accident of a severe nature to the new ferry boat, "Berkeley," which runs between Oakland, and San Francisco.

San Diego will suffer from a severe storm which will do damage to Coronado Beach, the harbor of San Diego and the city itself.

The State of Kansas will suffer severely in different ways from atmospheric conditions.

Mexico will suffer a severe earthquake which will do much damage to different cities. This will also affect the lower part of California.

The cities of Philadelphia, New York and Boston will suffer by a greater storm than has been known heretofore. This storm will reach Washington, D. C., but will do only slight damage there. Philadelphia and New York will also suffer by fire. Large buildings will fall prey to the flames, and millions will be lost. A dark cloud is hanging over Chicago. There will be much bloodshed in the surroundings of that city.

A large meteor will fall in one of the Western States which will do much damage. The Western States will have more electrical storms with meteoric showers which will electrify people in the surroundings where they take place.

In 1899 and 1900 there will be much bloodshed. The United States will tremble many times, but will

never fall or be divided. They will stand firm, not by the hand of the administration, but by the hand and goodwill of the American people themselves, and the time will come when the people and not money will rule; but not before much suffering and trouble has been caused.

The close of the nineteenth century will be remembered long, on account of these remarkable events, by those who live to see them. As we remarked in our second edition of prophecies many strange deaths will happen before the close of 1900. Also strange heavenly signs will be shown to mortals, as never before recorded in history. These signs will be seen now-and-then, up to 1910. Church people will call them forewarnings from God, but we call them natural consequences of atmospheric conditions, according to the laws of nature.

DR. MAX MUEHLENBRUCH.

Never lend, never borrow, never steal, never beg; but you may give and you may receive. "It is more blessed to give than to receive." Yet, if you "freely give you shall freely receive."—*The Christian*.

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One copy only of each of these Books is for sale at this office. An early application is therefore necessary. If wanted by mail, add 20 per cent for postage.]

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The Religio-Philosophical Journal,

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Between 10th and 11th Streets.

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THOMAS G. NEWMAN, Editor,
Assisted by an Able Corps of Special Contributors.

The Editor is not responsible for any opinions expressed in the communications of correspondents.

No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., JANUARY 12, 1899.

In the Orient, we are told that to a certain people the Elohim—the guardian angel—the “spirit guide,” said “no weapon formed against thee shall prosper.” So is it with the cause of Spiritualism now. Its enemies shall all bite the dust; but it will grow and flourish as destined by the spirit world. No weapon formed against it shall prosper! Its mission must be filled, and its work done, and it will triumph finally, no matter what opposition it has to encounter!

The proposition of the Czar of Russia for a convention of the nations of the world to consider the question of universal disarmament is finding new advocates every day. It will be held next May. See an article on the first page of this JOURNAL.

B. Fay Mills, the lately noted Evangelist, who is a Unitarian, but confesses himself a Spiritualist, says that “the prophecies of the Old Testament have not been realized; it is only by such a straining of words as would be discredited in a court of justice anywhere, that any prophecy of the Old Testament can be said to be fulfilled to-day.” He also gives it as his opinion that “the Biblical account of the history of Israel is not true.” He is a magnetic speaker, and is doing much to spread scientific truth, and liberal thought.

Something even more astonishing than direct spirit communion is likely to develop under experiments now being conducted in San Francisco, says a correspondent. Before long it may be an established fact that we can hold the spirit or soul of man in subjection, and keep it in circuit as we now hold the electric force. The soul, being a conscious entity, it will be possible to discover its experience at transition. We can tap a telephone wire and having received the thoughts of the sender, let the current (still intelligent) pass on to its destination. All these great discoveries are in the line of accepted truths. Truly nothing is impossible, if we only knew it.

Dr. A. B. Spinney, Reed City, Mich., is establishing a sanitarium there, for Spiritualist workers, and others. If interested in this work, write him for particulars.

We received 137 new subscribers during December—the largest number in one month, since we have published the JOURNAL. Thanks, friends. Just keep that up during 1899, and 1644 homes will be enlightened in the philosophy of Spiritualism.

In Detroit, Mich., they have had a mysterious murder. A man by the name of Nichols was beaten, robbed and drowned. The case has been puzzling the people of that city and they have had a murder trial. A man by the name of Ascher has been tried for the murder. The Spiritualists of Detroit are being mixed up in the case to a considerable extent. Dr. C. W. Burrows, a medium and lecturer there, has received messages from spirit Nichols, (the man who was murdered) giving the details of the murder and the name of the murderer. Dr. Burrows refuses to give the name of the murderer until the trial is over, so as not to influence the trial in any way. He says that if the court would take the testimony coming from a spirit he would be willing to give it.

Dr. Burrows is president of the Central Spiritualist Union, and its test medium, and has crowds to listen to his discourses and tests.

Even the Protestant Churches are drifting back to Catholic forms and ceremonies. Thousands lost their lives when “protesting” against the mummeries of Catholicism, but now their posterity are returning to the very things which cost the lives of their forefathers. The Columbus, O., *Dispatch* says:

Rev. Dr. A. C. Hirst, formerly pastor of Town street and Wesley chapel M. E. churches in this city, is responsible for an innovation in Methodist church circles of Chicago, in which city he is now pastor of the Centenary M. E. church. Some weeks ago he announced that one of the features of the Christmas exercises would be music by a surpliced choir.

This move on his part caused considerable comment and a little criticism. The work of the choir was so good that the First M. E. church and the Wabash Avenue M. E. church, two of the most influential churches in Chicago, will on New Year's Sunday introduce vested boy choirs.

“Rev.” Wm. Hammond has located in Havana, Cuba, and has linked on to the churches there, and is said to be using his religion to screen his conduct. A dispatch from Columbus, O., to the San Francisco *Chronicle* says:

Hammond has served as pastor of churches in Allentown, Pa., Wolf Lake and Ligonier, Ind., South Pultney, N. Y., Bradford, in this State, and Franklin Falls, N. H. At various times he has claimed fellowship with the Masons, Knights of Pythias, Odd Fellows, Sons of Temperance, Patrons of Husbandry and other organizations, but it is said that he has been expelled from all of them.

Before his escapades in Maine he was located in Auckland, New Zealand, and married a widow there. After securing her money, \$8,000, he deserted her and went to Japan. He has married and robbed and deserted women in all sections of the United States and Canada and a good part of the Old World. He has swindled insurance companies by incendiarism and otherwise. In Montreal he forged credentials by which he was made an insurance agent. It was in 1885 that he was pastor of the Methodist Church, Yreka, Cal. While there he married one of his flock, placed \$1000 on her life and soon after she died suddenly. He disappeared shortly after under suspicion of having murdered his wife. He was next heard from in Indian Valley, Ind., where he married again. He then worked the insurance-racket and this wife died as suddenly as the one in California.

A friend suggests that an effort be made, by circulating the JOURNAL, to create an interest in propaganda work. We supply the JOURNAL three months for 25 cents, and there are many who could send at least four copies to friends, as missionaries. We have already some started, and if this item is marked with blue, the one receiving it is informed that it is paid for three months by a friend, with the hope that at the end of that time the recipient will renew for a year, or at least three or six months. If not, it will then stop, without further notice.

New Chaldean Discoveries.

Dr. Belck and Dr. Lehmann are searching for Chaldean inscriptions.

In excavating among the ruins of the palace of the Chaldean King Argastes II, they came across this monarch's wine cellar, filled with colossal earthenware vessels, a few of which have been secured for the Berlin Museum.

Their discovery of inscriptions on the drains of the palace, furnish a complete chronology to the time of the Assyrian King Tiglat Phalaser, about the eighth century before the Christian era.

Belck and his colleague intend to visit the upper Tigris, Mossul and Ninneveh, and to continue their investigations in what is probably the home of the earliest civilization, the district between Mount Arrarat and the upper reaches of the Tigris and Euphrates.

Dr. William M. Petrie has now conclusively proved that Egypt was inhabited by men previous to 4000 years before Christ. Excavations between Nagade and Ballos show that some foreign race must have driven out the early inhabitants of the country. Petrie thinks that this prehistoric race in Egypt flourished about 5000 B. C., or possibly even earlier. The people were probably of Libyan stock, with some negro mixture.

The relics found consisted chiefly of statuettes, games, slate palettes for grinding paint, beautifully ribbed flint knives of extreme delicacy, forked lances, arrows, carved spoons, harpoons, earrings and combs.

Meeting of the State Board.

An adjourned meeting of the Board of Directors of the California State Spiritualists' Association was held at 1423 Market St., San Francisco, on Saturday, Jan. 7, President Norton in the chair—all the members being present except Mrs. Coleman.

The minutes of last meeting were read and approved.

Communications were read which accompanied the endorsement certificates returned, as required by vote at the last meeting. Also a letter from Mrs. Kate Griffiths. All of which were ordered to be placed on file.

The Board voted to rescind its action taken at the previous meeting on the matter styled a “document,” which related to the persons who charged fraudulent practices against mediums endorsed by this Board, including the resolution referring to Mr. Coleman. This was done in order to adopt the following:

Whereas, the promotion of the highest and best interests of the cause of Spiritualism is the prime object of the State Spiritualist Association and of this Board. It is considered that this object can be better attained, justice be done to all, and a greater degree of harmony be established among the Spiritualists of the City and State, by the adoption of the following:

Whereas, charges of fraudulent practices have been made to this Board of Directors against certain mediums who have been endorsed by this Association, and

Whereas, much of the matter charged against the said mediums is old, dating back ten years or more, and as the Constitution of the State Association provides that it can only entertain charges of misdeeds occurring after ordination or endorsement by this State Association, the Board is prohibited by Constitutional Law from considering the testimony submitted to it, relating to events prior to the said ordinations and endorsements, and

Whereas, this Board did, at its meeting on Dec. 3rd, last, revoke and recall all the certificates of endorsement heretofore issued by this Association, including those issued to the mediums who have been charged with fraudulent practices, therefore be it

Resolved, that consequent upon said revocation and recall of the certificates of endorsement, the Board cannot now consider the evidence presented to it of fraudulent practices alleged to have taken place after the ordination and endorsement by this Board of those thus charged.

Resolved, that until evidence is presented by reputable witnesses, of fraudulent practices by mediums occurring after their endorsement by this Board, we can take no action in the matter.

Resolved, That Mr. Wm. Emmette Coleman, who presented to this Board the charges of fraud against some of the mediums is no doubt conscientious, and we regard him as a man of honor and integrity.

The Board adopted a new form of “Certificate of Endorsement and Protection,” and also a blank form to be issued by Societies to which the applicants belong. Copies of the latter may be obtained of the Secretary, and must accompany each application for the new “Certificate of Endorsement and Protection.”

An Investigating Committee was appointed, consisting of seven members, who will meet weekly to investigate applications. It consists of Mr. Small, Mr. Wadsworth, Mr. Hambly, Mrs. Robinson, Mrs. Johnson, Mrs. Kellenberger, and Mrs. Coleman.

After considering the applications already received for the new form of Certificate, the Board adjourned sine die at 12:20 a. m.

THOS. G. NEWMAN, Sec.



The Editor is not responsible for the opinions of correspondents.

A Christmas Present.

TO THE EDITOR:

Mrs. Esther Thomas, minister of "The Church of the Soul," of Seattle, Wash., is about to take a vacation and during that time will travel for her health, lecturing wherever the opportunity offers itself.

Mrs. Thomas is a pleasant, affable lady of culture and refinement, and her inspirational lectures are soul-inspiring.

Before starting on her vacation her congregation made her a Christmas present of a well-filled purse in token of their appreciation of her work.

To all those who are seeking higher spiritual unfoldment, it would be a source of great pleasure to hear Mrs. Thomas lecture.

L. B. HORTON, Sec.
Seattle, Wash.

Letter from South Carolina.

TO THE EDITOR:

Mrs. Wheeler and myself arrived here November 30th. After filling a month's engagement with the Independent Mutual Society, of Louisville, Ky., I came here to fill an engagement.

The climate is lovely, trees, with grass green, and roses in bloom under my window. The houses are large and old-fashioned, with two and three piazzas, extending nearly all the way around. The people here are not as progressive as the Northern and Western people, with a few exceptions. A little more than half the population are colored, and are used as servants for white people. You would be surprised at their benighted condition.

There is one active lady medium in this part of the world—a Mrs. C. H. Brudge, who has done all she could to enlighten her neighbors and friends, and bids fair, under the proficiency of her guides, to give out many beautiful truths concerning our philosophy. My wife and I are domiciled in the beautiful home of this lady and her husband. We have had some good seances and created quite a sensation among the officials and private citizens here.

As I am employed by the Government, at the U. S. Naval Station, at Port Royal, S. C., I will be obliged to cancel my engagements with the different societies with whom I am booked, and will let them know when I am again at liberty, and will answer all letters as soon as time permits. DR. A. M. G. WHEELER.
Beaufort, S. C.

Message from Mr. White.

TO THE EDITOR:

On the night of Dec. 29, I heard the name of "White" called repeatedly and finally asked who it was. The spirit answered: "I am the White from the Baldwin fire and come to you through the spirit called in the body 'Fanny Conant.' I wish to say that I am not sorry that I did my duty. For a moment, when I realized my condition, I was terror-stricken; then all was confusion. I also wish to thank the fraternity. I left a ring with a stone, which I would like this lady to have. I have urged her to write these lines, but she feared being accused of fabricating the message. Fanny Conant says: 'It will be all right—someone understands.' Personally I never knew Mr. White.

MAGDELEN G. GUTH.
San Francisco, Calif.

Mrs. Loe F. Prior.

TO THE EDITOR:

At a regular meeting the following was, on motion, unanimously adopted by the members of the First Spiritual Society of San Diego:

The undersigned officers and members of the First Spiritual Society of San Diego, Cal., would express our warm love for, and high appreciation of Mrs. Loe F. Prior, whose labors amongst us for the past three months, as an inspirational lecturer and test medium, have been very satisfactory to us and highly beneficial to the cause of Spiritualism. Of Mrs. Prior, as a refined, spiritual and lovable lady, and energetic worker in the cause of Truth, we cannot speak in too complimentary a manner. As a trance speaker and expounder of the Harmonial Philosophy, she is strictly first class. As an honest and truthful medium, she has few

equals. In the work of building up societies and promoting harmony, enthusiasm and brotherly love, she is eminently successful.

In exemplifying Spiritualism in such a way as to win for it the respect and attention of a critical world, and demonstrating it to be in reality what it claims to be (the only true religion) she is beyond reproach and without a rival.

With earnest wishes for the continued success of Mrs. Prior as a medium, and with heartfelt gratitude to the angel friends who aid her in the work, we cordially commend her to the love, confidence and kind consideration of all whom she may honor with her presence.

ELLA CUSTER, President.

JOHN H. HAMMOND, Secretary.

J. R. Dunkin, E. G. Hammond, J. L. Dryden, John P. Burt, Trustees.

Mrs. Maude L. Freitag.

TO THE EDITOR:

The following was unanimously adopted by the Harmonial Society of Los Angeles, Cal., on January, 1st.

Resolved, that Mrs. Maude Freitag, who has been the ballot test medium of the Harmonial Society of Los Angeles, Cal., for three years past and lecturer and medium for a year or more, has proven herself to the entire membership of the Society to be an honest and truthful woman, an able expositor of the truths of the Harmonial Philosophy and we think an unexcelled demonstrator of the continuity of individual conscious life, in her special phase of the ballot tests, and that her public platform tests are all open to the gaze of everyone in the audience and conducted so fair, so open and above board as to be absolutely above suspicion.

In witness whereof we herein subscribe our names:

JOSEPH TILLEY.

AMELIA PETERSILEA.

CARLYLE PETERSILEA.

And 145 other names of members.

Who is George Sawkins?

TO THE EDITOR:

Being assailed in the last issue of the *Liberator* by one who signs himself "Geo. Sawkins, San Francisco," it will only be necessary to quote the following from the *Progressive Thinker* of Chicago, Ill., to show the value of his assertions and charges:

TRAVELING EXPOSERS ARE EXPOSED.

To the Editor:—At the earnest request of many prominent Spiritualists and lovers of truth, I write you in reference to a man and woman who go by the name of Sawkins, and are now trying to make money by giving a very poor counterfeit of phenomena and calling it an exposé of Spiritualism. They claim to expose every phase, and advertise the names of prominent mediums before the public, such as Baldwin, John Slater, Campbell Brothers, and others. The following copy of a document from the Chief of Police of Kansas City, Mo., is now in our possession:

Kansas City, Mo., June 18, 1897.

Chas. Campbell, Esq., Lily Dale, N. Y.
Dear Sir: In reply to your letter in reference to Geo. Sawkins and wife, will say they have worked about 20 people in this city and were arrested and made to return the money, and were given 24 hours to leave the city. I enclose pictures; have not heard of them since they left.—Yours truly, T. N. VALLINS, Chief of Police.

This is not the only letter we have in proof of the working of these people in various schemes to defraud. Spiritualists and others will do well to beware of these people, who have plausible tongues. They claim to be English, sometimes; sometimes Australians. One of their schemes is to sell face-washes amongst druggists and milliners. They are now working in the West, and stand at nothing to obtain money.—Yours truly, CHARLES A. S. CAMPBELL, Lily Dale, N. Y.

The foregoing published in the *Progressive Thinker* will show how much confidence should be placed in charges made by such a person as Geo. Sawkins, who posed as a professional exposé of mediums.

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Mrs. T. Crofts, whose Psychometric Reading of President McKinley was given in the *JOURNAL* for July 7, 1898, continues to give Psychometric and Graphological Readings to those who apply for them—(Graphology is reading character from hand-writing).

Send to this office some of your writing, a photograph, or some small article you have handled or worn, with \$1.00 and two 2-cent stamps for postage, and the readings will be mailed to you direct by Mrs. Crofts. Those who have had Readings are all well pleased with them.

Games for Children.

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Trust yourself in loved ones' guide,
And lighter you will sing!

And though your days pass in despair,
If love and friendship cease,
Cheer up in heart, your mind keep clear,
You shall receive your wreath!

If sickness, pains and earthly ills
Should prove your daily share,
Be tranquil ever in mind and will,
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TUNE:—"We Meet Above," by Louis Leibe.

Glory to God on high,
Angels are ever nigh,
To banish tear and sigh,
On earth be peace.
So, song of angels fair
Rang on the morning air;
Good-will be everywhere
And strife shall cease.
[Repeat last two lines].

Angels have come again,
As to Judea's plain,
From earth to banish pain,
And heaven bring near.
And choirs of spirits bright
Burst on our raptured sight,
Singing away the night,
And morn appears.

Let us then join the song,
Sorrows to earth belong
Join we the heavenly throng
With heart and voice.
Glory to God on high,
Angels are ever nigh,
To banish tear and sigh,
In peace rejoice.

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Local News Summary.

Edited by M. S. NORTON.

Progressive Spiritualists.—The services last Sunday evening, in Occidental Hall, began with the new "Speed Away," by the Society's quartette, assisted by Mrs. M. E. Coleman, of Oakland, Mr. Morse, and W. T. Jones. Mrs. Sadie Cooke at the piano. The song service led by J. T. Lillie is a very pleasing feature of these meetings. Mrs. R. Shephard Lillie followed with an address, taking for her topic, "The Stone the Builders Rejected"—viz.: mediumship and the spiritual truths which compose the philosophy of Modern Spiritualism. The speaker maintained that in the construction of our present social and religious systems, mediumship, the true corner and key stones of the structure, was rejected by the builders, and to this fact she attributed much of the failure so apparent in our so-called Christian civilization. But "the stone that is fit for the builder will not always be left in the road," and already the imitation stones substituted for the true, in the religious system of our day, are beginning to crumble. The lecture closed with a strong plea for the establishment of the home circle, and with a poetical improvisation from the word "Truth." The audience was large and enthusiastic.

There was a good attendance at the Children's Progressive Lyceum last Sunday, with sunshine in the hall and in the hearts of those present. We were pleased to see several of our old members back again.

Dr. Carpenter gave a very appropriate invocation at the opening of the Lyceum and as usual greatly interested and instructed the adult group. The Doctor is a valuable man wherever you place him.

The adult visitors were numerous, and Brother Gough gave one of his good talks to the children.

Bro. W. D. J. Hambly of San Jose was also present and addressed the children, and in his pleasing way held their attention.

We are glad to hear that some of the little sick ones are getting better.

Strangers in the city will find a welcome at our Lyceum at 909 Market St., San Francisco, and the large library of spiritual books is open from 10:30 to 12.

C. H. WADSWORTH.

Universal Spiritual Association.—"The Source or Secret of Power," was the subject discussed last Sunday at Dr. Hall's meeting. Many interesting points were brought out, but it was conceded that necessity was the real power behind all the activities of life, and was probably the greatest source of power known to man, with the possible exception of love. The excellent music furnished by Miss Lee, of Santa Rosa, is a special feature of this meeting.

A Convincing Message.

I would like to acknowledge through the RELIGIO-^{PHILOSOPHICAL} JOURNAL a message I received at the Metropolitan Temple on Sunday evening, Sep. 4, 1898.

Madame Montague gave a masterly address, and then Mrs. J. J. Whitney came upon the platform. Being a stranger in the city I thought she was a lecturer also. Imagine my surprise when she called out my mother's name; told where she passed out, in Edinburgh, Scotland, and said that she died from cancer when I was four years old.

I had no thought of going to the meeting until I read it on the bulletin board. It was impossible for Mrs. Whitney to have known me or my people, as it was the first time I was ever in a Spiritual meeting.

I also attended the meeting on Sunday, Jan. 1, at the Metropolitan Temple, and think such meetings as these should be continued. I think it due to a medium that a message bearing so plain a test as mine, should be publicly acknowledged.

WILLIAM H. LOUDERBACK.

San Jose Lyceum.—The annual Christmas entertainment of the Young People's Progressive Lyceum on Christmas day at A. O. U. W. Hall, was a very enjoyable occasion.

The following was the program for the forenoon:

Opening song by the audience; concert reading by school, led by conductor; character dialogue by Pearl Sellers and Mabel Hambly; song, "Child and Santa Claus," by Esless Smith; Calisthenic exercises, by school; song, in character, Mabel and Dave Hambly; recitation, Miss Ada Bateman; recitation, Mabel Hambly; song by school; recitation, "The Water Wheel," by Carl Waldeman; instrumental duet, Mrs. Eva Leddy and Mrs. McDonald; recitation, by Lucille Merigot; recitation, "When I was one year old," Earl Hardy; select reading, J. R. W. Taylor; song, by Dahl Hambly; poem, "The Blacksmith's Daughter," Mrs. H. L. Bigelow; short reading and remarks by W. D. J. Hambly; interesting talk to the children, by Mrs. R. Cowell of Oakland. The march was then taken charge of by Mrs. E. P. Henderson, each scholar carrying a flag.

The children being seated, the room was darkened and the candles on a beautiful Christmas tree lighted. It was then relieved of numerous beautiful gifts that were handed out to those for whom they were marked. A liberal quantity of Christmas cards, candy and nuts were given to each child in the room, so that all were made happy.

The Society gave up its forenoon meetings that the children might occupy the hall. In the evening the hall was filled to listen to Mrs. Cowell, who is also engaged to serve the Union for the month of January, 1899.

Mrs. H. L. BIGELOW,
Conductor of Lyceum.

Mrs. Bird's Meeting.—Last Sunday evening at 242 Taylor St., this medium held a test circle, assisted by Mrs. Dr. Harriett Deems, of India. Mrs. Deems claims to be a Theosophist; but gives life readings very much like a spiritual medium. The Doctor is located in Alameda, and we hope that both she and Mrs. Bird will continue their ministrations along lines of greatest usefulness.

Mr. and Mrs. S. D. Dye, of Los Angeles, who last Fall went to Honolulu for a visit, are now located at 330 Ellis St., San Francisco. Mrs. Dye is a very successful healer and her advertisement appears in another column.

Mrs. Drew's Meeting.—The Hall in Pythian Castle, was crowded last Sunday evening, to listen to this excellent medium. She is also president of the Castle Dancing Club, and they intend to give a "poverty" party in the near future.

Mrs. Logan's Circle of Harmony is held in Occidental Hall, every Sunday, between 1 and 4 p. m. Last Sunday among the speakers were, Mr. Welker, Mr. Hawkins, Mrs. Evans, Mr. McNorton, Mrs. Smith, Rhoda Gray and others. The music was furnished by Mr. McNorton. These meetings are increasing in attendance and interest, and are doing a good work.

Alameda.—Mrs. Rebecca I. Johnson, of Hollister, occupied the platform of this Society last Sunday evening. The Spiritualists of our sister city across the bay are alive and progressive, and will give a good account of their stewardship when the next State Convention assembles.

Oakland.—The subject of Mrs. R. S. Lillie's lecture last Sunday morning was, "The Radiant Pathway of the Soul," and was handled in her usual masterly manner. The attendance was good and interest is unabated.

Memorial of Mrs. M. E. Aldrich.

In the passing away of Mrs. M. E. Aldrich, Santa Cruz has lost one of its most estimable characters. Her little cottage at Surfside was a land mark of great interest alike to visitors and residents. Her death occurred on Dec. 17, as the result of a paralytic stroke received some time previously. Her son, Harry Aldrich, of Fresno, was with her throughout all her illness and ministered tenderly and faithfully to her in all things, till the last.

Mrs. Aldrich was one of the ablest lecturers on the higher philosophy of Spiritualism, and was also a trance medium and was endeared to many hearts by her work in the spiritual field. She lectured for the Unity Spiritual Society of Santa Cruz, for over a year and a half most acceptably. She returned from the East about three months ago, where she had spent a year assisting her other children, but her heart yearned for the little home by the shores of the Pacific and on her return she rejoiced once more to be where from the windows and porch of her little home she could view the wave-beaten cliffs and boundless waters of old ocean.

The last rites over her remains were conducted by the Unity Spiritual Society, Dr. C. A. Bonesteel, president. After singing by the choir and the reading of Edwin Arnold's poem, "After Death in Arabia," the doctor spoke of her life and work, from which we give the following:

We meet to-day to fulfill our duties to Mother Nature, by committing to her bosom the material that remains after the spirit has taken its flight to other spheres and other scenes. As Spiritualists we do not recognize this change called death as anything sad or sorrowful, but rather as a joyous new birth to the one who has escaped the prison of the material to wander at will free from all cares and to an awakening to new powers and to higher levels of work. To the Spiritualist there is no death. There are no dead; they live on and on, a continuous life existing in some other sphere, manifesting there in a more excellent degree than we can here; and yet we can manifest much nobleness of life in this present state, if we but will. Such a life was that of this noble soul just born into a higher world—a true wife, a devoted mother, a sincere friend, we one and all who knew her will carry the memory of her through the balance of our lives as her through footsteps it is most worthy for us to follow.

Friends, this is not death, this is life. Twenty-five years ago her husband passed on to the life beyond and now this is her second wedding day. Rejoice with her that she is again with him who gave her all a woman craves—manly love, home and children.

She has left behind her a legacy better than gold. It is that of a laborious life spent in elevating humanity, through teaching the truths of Spiritualism and right living; and verily, "Her works shall follow her." Oh! Mother, Teacher, Guide, and Counsellor, when many came to thee as infants thou didst suckle with the sincere milk of the truth, and when others came to thee as little children, thou didst tenderly put forth thy hand and lead them on the way, and when others had grown strong and craved strong meat, thou didst provide for them a bountiful table.

Thy name is known in the East and West; in the North and South.

I am glad to know that the sadness of the change called death is passing away. I remember well over thirty years ago when the casket of one of the progressive workers (Mrs. Eliza Farnham) was literally covered with flowers. People wondered and said, "How strange!" as it was such an unusual innovation and such a contrast to the formal black of that date.

Spiritualism has broken down many old forms and established brighter and more cheerful ones. One of the strongest points of Spiritualism is progression, and our friend was in the front ranks as one of the most progressive in the lecture field.

May succeeding workers only do as well and the Cause will prosper. So let us close this chapter in her life and say, "Go on, thy reward is sure and permanent."

COM.

Obituary.—Passed to spirit life, in this city, Jan. 6, Joseph K. Ladd, beloved son of Mrs. Elizabeth J. Finnican, a native of Portland, Or., aged 40 years.

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THE RELIGIO-PHILOSOPHICAL JOURNAL

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VOL. 36. T. G. NEWMAN, EDITOR. SAN FRANCISCO, CAL., THURSDAY, JANUARY 19, 1899. 1429 Market-st. No. 3.
Between 10 & 11th-Sts.

THE BORDERLAND.

A Psychic Presentation.

A few evenings ago, while reading with thrilling interest those beautiful ideal pen pictures under the heading, "A Harmonious Whole," by Stella B., in the last issue of the RELIGIO-PHILOSOPHICAL JOURNAL for the year 1898, my vision suddenly lost its power to hold in recognition the letters, words or lines, and as suddenly I found myself completely under the exercise of the inner or ego power and its psychic influence, and looking steadfastly at the outlines of something brilliantly white and rapidly approaching me, and as it came near enough for me to take distinctly clear observations of the same, it became stationary; then to take on new features with great rapidity as though an expert artist were there at work and which work was being beautifully wrought.

There were no stripes or bars to obscure the transparent background. In the center was expressed in radiant splendor the *All Seeing Eye*, from which flashed sheens of what was illustrated to me as electro-magnetic arrows of light, that seemed sufficiently potent and forceful to penetrate and vitalize with pulsations of emotionary life the hardest flint rock, and notwithstanding their wonderful power the increasing scene carried a placid and harmonizing sensation to every part of my physical nature, while in spirit I became enthused with a shouting feeling, never realized before, that I remember, for as the artistic scene progressed I more clearly grasped by some force of insight the object of the mystically magic display.

Presently a wide band or ring completely circled the flag near its outer edge and from the outer edge of the beautiful ring or band, which was a perfect specimen of fine net work, was emitted a dazzling halo or atmosphere of such brilliancy as to light up or illuminate to my vision every part of the planet.

From the inner edge of the ring, or that part nearest to the center, sported large and exquisitely-wrought star pendants representing blazing or long streams or rays of sparkling light, and on each one of those stars was engraved the name of a nation until every known nation was distinctly presented in the chain of banded and starry splendor, and from each to each were extended hand-clasp links that represented human hands giving the veritable mystic or real brotherhood grip.

Still the magic work went on, adding charm after charm to the dramatic wonder, and while I was drinking in the panoramic glory another wide and brilliant band took form between the outer one and the *All-Seeing Eye*, thus forming a double circle around that search-light, and on that band were engraved in letters of burnished brilliancy beyond the power of language, brush or pen to explain, the words, "PEACE ON EARTH AND GOOD WILL BETWEEN ALL NATIONS."

Immediately following this presentation, four immense and perfect arches, completed with all the colors of the most beautifully finished rainbow, crossed each other immediately over the flag and completely spanned the planet from that centre to the four geographical points

thereof, and suspended from that arch-centre by a chain of brilliants was a beautiful silken banner on which were engraved the words, "OUR AT-ONE-MENT WITH GOD." PSYCHIST.

Independent Slate-Writing.

October 20th, 1898.

This morning at half past nine o'clock, Mr. Geo. H. Jones, in our presence at No. 167 Wooster St., New York, thoroughly cleaned seven ordinary school slates, and thereafter would not permit anyone but himself to touch them. He placed between each pair a slate pencil one-eighth of an inch long. He secured three of the slates together with wires, two with screws, two in a paper bundle, and then placed the seven slates thus secured together in a paper package, and immediately thereafter Mr. Jones left the office, taking the bundle of slates with him.

E. T. VANVALIN.
CARL E. OMAN.
WM. T. CURTIS.

Subscribed and sworn to before me this 9th day of December, 1898. OLIVER C. SEMPLE,
[SEAL] Notary Public, New York County, N. Y.

I arrived at Mr. Fred P. Evans' house, 103 W. 42nd St., New York, at about ten o'clock this same morning. Just before entering his



AS THE BUNDLE OF SLATES WAS HELD

presence I placed my coat over the bundle, so he would not be surprised at seeing so large a package of slates. I laid my coat with its enclosure on a chair within an arm's reach of me, and said to Mr. Evans, "I have brought slates," to which he replied, "That is all right." While this was said the slates were not in my hands for half a minute or so, but still my coat was wrapped round them and no one present but Mr. Evans and myself. I placed the package of slates on a small table and commenced to untie the string which bound it, when Mr. Evans said, "That is not necessary, for they sometimes write when the slates are thus bundled."

I then sat down by the side of the table opposite him, and at no time did he touch the bundle or even see the slates, for the package was not opened in his house.

After sitting thus for a few minutes without perceiving any sign or indication whatsoever of a manifestation, he placed a small slate on the table before him over a tiny bit of slate pencil, as shown in the accompanying picture. In about five minutes thereafter or less, he turned the slate over and the following is a copy of

what was written on the surface of the under part of the slate—in a clear fine handwriting:

"My Dear Sir:—When you called upon my medium for seance a short time ago, you positively refused my assistance and said that you did not want anything from John Gray. Now, Sir, you can seek some other channel by which your friends can communicate.—Spirit Guide John Gray."

John Gray's communication requires an explanation. About a week previous to this sitting I visited Mr. Evans for the first time, nor had I seen him before. His address I obtained from a newspaper. I had no other knowledge of him. I then received a communication signed John Gray, and I said, "It is not John Gray I want to hear from, but a relative;" for recently I had been sorely afflicted.

Hoping against appearances for about half an hour, I left in disgust. On arriving home I opened the slates, not expecting to find any writing on any one of them. With the exception of the half minute above mentioned, the slates were not out of my hands after leaving Wooster street.

On removing the screws which fastened one pair together, the surface of one slate was found to be covered with heavy writing, which was almost unreadable.

Unknown to anyone but myself, I had written on a slip of paper, "My dear boy, let me hear from you," and placed it in the package, to which the writing on the slate has no reference whatsoever.

Mr. Evans appeared angry at remarks of mine, and I supposed from Gray's statement, "Now Sir, you can seek other channels, etc.," this source had been closed to me.

Evidently the writing signed by John Gray was not previously prepared, because there had not been any appointment made by Gray or by Evans for me to have this sitting. They could not have expected my coming again at any time on account of the rebuff I received from Evans at my first sitting, and for which he refused pay.

There have been derisions and laughter by a party of literary friends who were criticising the source by the original of the above mentioned writing, and they said, "It conveys no information," "Is not intelligence," "Means nothing," "A trick," "Sleight of hand," "You were hypnotized," etc.

I said "I had a distinct recollection of every moment in the half-hour I was at this time in Mr. Evans' presence and house, and that one word *per se* would have been written under the circumstances showed intelligence."

"By whom written?" they asked.

My reply was, "That is a reasonable question, requiring an X-Ray in the hands of a crucial investigator to illuminate its unknown source." However, these phenomena claim one, and only one source for their origin—while the "intelligent" critic says, "That is impossible," "I know better."

Will you, Sir, as a wise and just critic, give us positive knowledge as to the original source of your ability—a germ from parents—back generations before generations, and how it is, that you, yourself, are able to write on a slate; also which is the greater marvel, that of an individuality possessing powers for thought and reason, and continued into the Borderland, or that of the mode of his getting here, possessing these powers?

That which greets us for the first time or but seldom seen is a marvel to our unaccustomed

brains. No one now ridicules Galileo's or Newton's or Darwin's statements. The ignorant mind has even outgrown the disposition to ridicule Mesmer, since hypnotism has been spoken of in language of respect, by circles in authority. No one asks why food makes intelligence possible in people who once existed in a cell 1-125th of an inch long, though all of us would like to know. At birth they could not hear or see, and were absolutely ignorant of any knowledge whatsoever.

If the writing on the slate had purported to have come from my son, in response to the written request, there might have then arisen grounds for supposing mind-reading—telepathy, had somehow become a factor to the writing.

No! but my wife sent a messenger to deliver to me a message from her, which was a confirmation of a promise made to me not an hour before her death, 45 years ago. In his haste, or for want of culture, her messenger did not deliver the message in good form—repetition, and the writing filled the slate before the message was completed. Had the messenger boy been a Chinese, then the message might have been written in the language of China.

It did not appear to me that either Evans or Gray had at this time the slightest idea that there had been a message written on my slate, any more than a receiver of a "Telautograph" message in New York, written with a lead pencil in Chicago, Ill., might not have known what another machine on the opposite side of the table was noisily transcribing in ink.

I called Nov. 3rd again on Mr. Evans, with my slates. As I entered Mr. Evans' front room a sitter came from his seance room, and Mr. Evans said to me, "I cannot give you a sitting to-day." I asked him to grant me but one moment for his interpretation of some writing on a slate which I could not readily read. His wife said, "Don't forget that this lady has an engagement with you at this hour."

We were in the seance room five minutes or so, and the package of slates was not opened and did not leave my possession, for we had arranged for a sitting for me at 11:30 a. m. the next day.

On our return to the front room or office, the lady who had arranged for this time said to Mr. Evans, "You are very busy now and my time is too short; so I will come another time for my sitting."

I suggested our sitting be now, to which proposition he readily acceded. However, immediately thereafter he said, "I've not had my lunch; we had better postpone it till tomorrow as arranged for." "All right," I responded.

He appeared very pleasant, chatty and agreeable.

At the appointed hour, 11:30 a. m. on the 4th of November, 1898, I was present for my seance and received from Mrs. Evans a note, of which the following is a copy:

Nov. 4th, 1898.

Dear Sir:—Mr. Gray is not prepared to give you a seance to-day, but suggests that he may in the near future. Therefore it would be useless for you and I to waste time to-day. If you care to leave your address I will take pains to notify you when the guide considers the proper time for a successful seance.—EVANS.

I then gave Mrs. Evans my address. In a few days thereafter I called again, as I had not received a notice for a seance.

I have continued to call at short intervals up to the present time, Dec. 19th, but each time received the invariable answer—"Mr. Gray is not ready yet to give you a sitting, but will do so." I said to Mrs. Evans "I am more anxious for a 'communication' than I can explain. I do not want to offend you, nor in any way insult you. If you will occasionally remind Mr. Evans of my waiting—it will be a task, therefore please take this for compensation." I offered a five dollar bill, which she refused to take, saying with a smile: "You had better have your sitting first."

GEO. H. JONES.

Subscribed and sworn to before me this 22nd day of December, 1898. OLIVER C. SEMPLE, [SEAL] Notary Public, New York County, N. Y.

Spirit of Thoreau's Mother.

Not long since I was visiting in the classic little town of Concord, Mass., and among my most valued recollections is the memory of a pleasant hour spent in the erstwhile home of two of her famous men, Alcott and Thoreau, and her most famous woman, Louisa M. Alcott.

Thoreau first lived in the quaint, old-fashioned, brown house situated on Main street, and overlooking the winding river, a narrow blue ribbon of ice with snow-fringed banks, at the time of my visit.

The house is back a little from the street without fence or wall, only a bit of lawn in front, with a tall hedge of pine trees on one side, and a group of evergreen trees in the middle.

The principal point of interest in the house to me, however, was a little room in the rear, the exact location of which had been made known to me; this room is said to be haunted.

In the old days, Mrs. Thoreau had this little room fitted up as a sort of pencil factory for her son, and here, madam, in motherly solicitude, came many times each day, sometimes creeping up the narrow stairway ever so softly, hovering on the landing, not disturbing the worker, but creeping away just as softly, only to return again after a few anxious moments to assure herself once more that all was well.

And here, although mother and son are both long since laid away in Sleepy Hollow, the perturbed spirit of madam continues to wander with the restlessness of an unsatisfied soul to whom the great charge of this life is ever present even in eternity.

I did not see the tall gaunt form of madam (and I did not expect to), but I was told by those who believe in her vigilance, that I might have done so, only I happened not to, for she comes, unlike the great majority of spooks, in the daytime, in a dignified and proper manner; after satisfying herself that all is well she retires as peaceably as she came.

Why she should haunt this place, unless her boy still plies his trade there, is an open question. If he also is ever present, where he works is a problem. For the place when I saw it was filled with a heterogeneous but not unpicturesque collection of odds and ends—odds and ends of a past as well as the present generation. A collection of broken rocking horses, headless dolls, tailless lambs, the wreckage of the little ones of the family. There were unfinished sketches of May Alcott's, bits of half-modeled or broken hands, arms and legs, in clay or plaster; an easel or two huddled together in one corner and propped up by a broken golf stick or a disabled umbrella.

I saw several boxes, too, lettered L. M. A., one or two of which had cards tacked on the ends with Louisa M. Alcott written thereon, in her own handwriting. Some of these boxes contained the costumes which the clever Little Women used in their far-famed theatrical performances, accounts of which still continue to entrance children of all ages. And laid away in one of them is a part of the quaint costume worn by Miss Alcott in her famous representation of Mrs. Jarley. A full description of these properties would be entertaining, but that is another story.

The haunted room has three bright, sunny windows. Yet there is a chill and an uncanny atmosphere within, owing possibly to the hue of the walls. Spots of red and blue and green paint besmirk the ceilings, and there are places which present the appearance of great bruises.

The spirit is rather shut off from contact with the world at present, for the family do not use that part of the house at all, and beyond a mysterious step heard by chance, but never heeded, or an unexplained swinging of a door, madam and the family have no communication.

"Madam has never called on me," said my hostess, laughing gayly.

It is true, however, that many queer noises have their source therein, though they may perhaps be traced to natural causes, for I noticed a tree near by whose sweeping branches were moving restlessly to and fro with a suspicious tendency towards the window-panes; then, the house is old; but, dear me! it is not poetic to mention rats.

In the time of the Alcotts there was a contingent in the family known as Mary, whom the spirit of madam was fond of visiting. Mary left the house in great indignation because "her bed had a way of standing up on its legs," a way beds ought to have, in my opinion, but to which Mary took exception.

She, however, often and fluently described the appearance of madam—her tall, gaunt figure, her big, white cap, her stealthy step, her quiet comings, her noiseless goings.

Thoreau, who had never allowed anyone but his mother to enter his workroom, had, it

seemed, quitted work with life, but madam could not cease her solicitous visits, and even after the stairway had been removed, according to Mary, the faithful spirit continued to find an entrance and exit through the floor of the closet, built in the empty space. All of which plainly shows that stairs are not a necessary means to the ends of the inhabitants of the spirit world.

Her appearance, as Mary described it, was, so I have been assured, accurate in every detail. She stood in the doorway, her great cap well adjusted, her neat handkerchief, half-unfolded, tucked securely into the waistband of her full dress skirt. She was accustomed to pause a moment on the threshold, looking anxiously about, then stoop and run her long forefinger along the side of the mopboard to see if perchance a bit of dust had collected there. Then she proceeded to the workroom, glanced in, then glided on to the fireplace, where she stopped again, stooping over it and motioning with her hands as if in the act of covering the ashes. In life madam was known to have two prominent characteristics; viz., an abhorrence of dust, and a dread of fire. The housekeeper's instinct gratified, the spirit of madam would disappear.

All this, Mary, who had certainly never heard of the Thoreaus, and who could not have known anything of the ways and customs of madam, described in every detail, much to the surprise of the Alcotts, who recognized the portrait and personal traits of the ghost immediately.

From the haunted room we returned through one apartment after another, to the library. There I wanted to linger among the books beloved by Alcott. I looked over some of the rare old editions rich with rare engravings, with which one case was filled—beyond price I suppose, aside from the fact that they were Alcott's.

Just over the library is the room where "Jo's Boys," the last book written by Miss Alcott, was begun. In the west window, overlooking the river, with its background of lovely hills (where now are the Concord links, made gay in the season of merry golfers), Miss Alcott used to sit working out her inspirations, while at the corresponding window in the room below, her father wrote at his desk, or sat discussing with kindred spirits the great laws of philosophy.

This upper room, like the library, is large and light. It has charming window views, a cosy fireplace and quaint corner cupboards. At the time Miss Alcott used it, the furniture was black walnut; there was a convenient desk, with drawer and pigeon-holes where she liked to write though she quite as often sat at the window beside a small mahogany table, also well stocked with writing material.

LAURA CATE.

Reincarnation.

THE CONUNDRUM NOT ANSWERED.

Brother Stoddard's answer to my queries (see JOURNAL, Oct. 20), does not satisfy my reason. Very likely I do "not understand the teachings" of the doctrine. I have not made them an exhaustive study, I cannot see that it would be time profitably spent. But I have read some and heard some lectures by its leading advocates—among them Mr. Buck, Dr. Titus, and Anna Besant—than whom I know of no more competent instructor. If "Buddha taught some truth about incarnation, but it was not all true that he taught," how are we to know that the modern teachings are any more likely to be true? Have there been any definite discoveries made since his time, that furnish a scientific basis for a new and better doctrine?

Are there any modern disciples of reincarnation better qualified to find the core of Spiritual truth than was the founder of Buddhism? Is this doctrine based on demonstrable facts accessible to common people? Or is it spiritual and to be spiritually discerned? If the latter, who is better qualified than Buddha to reach the heights and depths of Spiritual things? The "false hypothesis" which Bro. Stoddard imputes to me did not originate with me. I got it from the teachings of modern reincarnationists—viz., "that the soul is imperfect and that it is necessary for it to come into an earthly condition to gain perfection." I may have misunderstood the intent of the teachings, but such is the light in which it has appeared to me from the oral teachings of its advocates. But in what does perfection consist? If the spirit is eternally perfect, and a conscious being, why dip into imperfection, and grovel in matter to

stain our souls with sin—or vice—the Karma of which must follow us, and be satisfied by other years of suffering and penitence, until we have “paid the uttermost farthing?” Does perfection improve by burying itself in imperfection, and thus creating a train of evils to follow us indefinitely?

“In the spirit world the spirit or soul is supreme. It is above all law and conditions.” How is this ascertained? We have abundant proof that in the spirit life, as here, spirits are subject to law and conditions. They so report. The manifestations of their idiosyncrasies continue as here. They remember the earth life and are able to prove it, and do. But it occurs to a novice that, if “the spirit can incarnate as often as it can find earth conditions to act in harmony with the law of the spirit,” *the spirit must be governed by law*. Does this look as if “the spirit is above all law and conditions?” But the astonishing thing to me is, “The idea that spirits are paupers in the universe they have created is too crude for a moment’s consideration.”

What evidence can Bro. Stoddard present that human spirits created the universe? That “the spirit make-up or primary quality of all persons, as spirits, is alike,” does not appear to me axiomatic. That elemental *qualities* may be the same everywhere need not be questioned, but individualities, so far as we have any evidence, are eternally unlike. In this unlikeness consists their distinctive identity, as individuals. That “all are endowed with the same power to do and to be,” also appears to me inconsistent with all I know of human nature. That all are endowed with capabilities to unfold themselves in accord with the laws and conditions of their individuality, seems to me rational; but that all may do and be alike, is not sustained by anything I know of human life. I do not even see the rational probability that we are endowed with the power to *become* alike in all the ages of progress. Nor does it seem to me desirable. In the unlikeness consists the contrasts that make up the endless variety that exchange sympathies and sentiments and maintain the limitless play of thought, emotion and affection, and the boundless variations of life that make up the eternal hymn of progress and the enjoyment of being.

Bro. Stoddard asks: “Who says we cannot enter new fields in the spirit world as well as the physical?” Annie Besant says so, speaking authoritatively—as was supposed—for the standard doctrine of reincarnation. I do not speak from hearsay. I heard her say it from the public rostrum. If the spirit is “above all law and conditions,” and made the universe, how can it fail in any undertaking in matter or out? But we are told again that the spirit does not need this experience to be more perfect; “but it enjoys more because its capacity, through effort to relieve human suffering, has been enlarged.”

This sounds to me much like the theological doctrine, that God made the world and endowed it with all its laws and tendencies, and permits millions to waste themselves in sin, and fill the gulf of darkness and woe, in order that their evil lives and sufferings may furnish opportunity for the discipline of the saints, and that they may thereby be enabled, by contact with iniquity, and wrestling their way to righteousness, to enjoy an eternity of blessedness!

Brother Stoddard tells us that spirits made the universe. Then before that time there was no sin or suffering. Why did this make it? O, that their “capacity” for enjoyment may be enlarged by relieving human suffering! But who made the conditions to cause this suffering? Evidently the spirits that made the universe! Then all the millions of years that have groaned with human agony were for the benefit of such spirits as reincarnate, in order that they may have an opportunity “through effort to relieve human suffering,” so that these spirits may enjoy more because of the opportunity this suffering gives them, but with all the countless “efforts,” and ages of reincarnation, to furnish this opportunity, the world still groans and wails with its load of agony that finds no relief from these millions who made the universe, to give them a field of human suffering in which to cultivate and enlarge their capacity! This does not satisfy my reason.

MEMORY.—I do not think the impressions of some people which they fancy to be memory of a previous life have any reliable foundation. There are too many ways to explain those impressions without any reference to a past

consciousness to allow any weight to that phase of psychic experience. If “the spirit is dependent on the human or material brain, for expression on the earth plane, and the law prevents it from expressing spirit individuality,” the spirit must be limited by law and conditions in a universe made by spirits, and endowed with all its qualities at their dictation!

Bro. Stoddard assures us that “It is the most logical and consistent philosophy on the earth to-day. It is the quintessence of science.” Science is classified knowledge representing a consistent body of relations. I fail to see the knowledge in this theory. To me, it seems a system of assumptions that have no scientific basis in nature. I do not see that it is the “Palpable proof of immortal life,” nor any proof at all, of anything but speculation. When it becomes proof to me, and is reducible to scientific certainty, capable of verification, I shall accept it, of course—if it does. Until then I must grope among stubborn facts, regard man as a progressive individual, differentiated from all others, endowed with qualities and tendencies for limitless variation, experience, and improvement, with no expectation that I shall ever be so perfect that there will be no chance for improvement.

LYMAN C. HOWE.

Spirit Messages.

If mortals but knew how difficult it was for spirits to communicate with those of earth, they would feel more than thankful that their spirit friends express themselves at all. They come more to give comfort, love, knowledge, and assurance to their friends, and no matter what their condition may be, or the condition of those they come to, or the condition of the medium, they must express or dictate their thoughts in just the same manner as if every party concerned was in perfect condition. So friends bear with us and if communications are not just what you desire, rest assured there is for it some good reason.

Spirits try to bring help. The physical body is but the home or dwelling place of the spirit. Ofttimes the spirit wears out the material and when this material decays, there is no law in heaven or earth that will again produce that flesh. It belongs to the material, is produced by food, digestion and material circulation, and when the material law of nature is broken material life is destroyed as far as the material conditions are concerned. The flesh, bones, etc., in time decay and return to dust, and may give life and sustenance to some other kind of life not yet noticed or matured, but it can not again be attached to the spirit.

After the separation of the spirit from the body the spirit is no more of the material; it has been born into a spiritual condition and although the spirit may not overcome the attraction it has for the earth surroundings, in time it will, and then will be reconciled to the spirit conditions. This takes different lengths of time, all being governed by the spiritual, physical and planetary conditions at the time of spiritual birth. The spirit advances just as rapidly as it can, under these conditions, and when undeveloped conditions are overcome, the spirit dislikes to re-enter them, though some times necessity compels them to do so. It is much easier for a spirit to communicate with one spirit in spirit life, than with one in the body; and it is well that it should be so, for if otherwise, the physical world would be in a state of utter confusion.

People in the spirit world do not visit nor know each other any better than when they lived on earth. After the spirit is disembodied, it often finds by attraction more comfort, happiness and knowledge in strangers than in its late friends. When spirits meet with spirits in spirit life, their conversation generally pertains to the spiritual surroundings and modes of advancement; but when spirits meet spirits in the physical world, their conversation generally pertains to those yet in the body, how to reach them and how to make them realize their presence. It is very hard for a spirit to delve into the physical conditions of a spirit yet in the body, unless it is much on the earth sphere. Spirits are not influenced or acted upon in the same manner as spirits in the earth plane, and no matter how hard it tries to convey light and intelligence to some one of earth, that spirit is constantly being annoyed with others who do not wish light to be conveyed to the earth.

It is not as easy for a spirit to manifest as

many suppose, and for this reason all should feel grateful for any message, if honestly though humbly given. Many educated and intelligent spirits try to forget all there is in the physical, even their identity, so interested are they in their spiritual identity. If they can teach their friends of earth that there is another life and that they do not die, they are content and try to help them live better and prepare themselves for a happier, higher, state of existence in the future. What was food for the physical is starvation for the spiritual.

A man need not neglect his physical for his spiritual, but he can improve the conditions of both and in so doing elevate self, not only for this world, but for the world to come. There are those who are continually trying to baffle spirits whose mission it is to speak the truth, to educate the world, to aid suffering humanity. This baffling is generally done through ignorant, superstitious spirits, who can not progress themselves and will not allow others to. Sometimes religious spirits cannot see any but the same old ideas, and when another with more progressive ideas tries to impart instruction to those of earth who are willing to hear, they step forward and speak or impress to the contrary, causing inharmony and conflict.

There are all grades and classes of spirits. There are many Catholic spirits who uphold the course we take; others who are very bitter against freedom of thought, but as the world advances in enlightenment, priests lose their power, slowly but surely. As spirits of advanced thought come to the spirit life, they instruct and teach those who are yet bigoted and superstitious, and in this way progression goes on—intelligence being the spring of all knowledge and power.

All spirits are in a state of existence that conditions and circumstances have compelled them to take. There are active workers, instructing those in the lowest grades, enabling them better to understand the law of their being, teaching them that their bodies have gone back to dust, to reappear in some other animal, vegetable or gaseous form, and that the reason, the intellect, goes on developing to a higher condition of life through all eternity, ever striving to develop the highest and best in self.—Written through the mediumship of ELLA YORK, San Jose, Cal.

The Gift of Healing.

To the questions in the JOURNAL of Sep. 22, by the Seattle Ministerial Association I will say that healing was in exercise in ancient times. It was not one of the gifts given to any Church, New or Old, and once given can never be withdrawn by any one.

The Church is not in possession of the gift, and never was, as it is not given to any particular creed.

The manifestation of the gift is seen more on the outside of the churches, for the very good reason that ministers taught that no one but Christ and the disciples had healing power, or ever would. It is *not* a Church-gift and has nothing to do with the Church or the Church with it. Creedism, ignorance, bigotry, made a great desire on the part of the ministers keep the people in ignorance, so they might be looked up to and live a life of ease and be supported by the people.

Christian Science is misdirected, but Spiritualism is *not*; it has a foundation upon which to rest, as solid as adamant, while Christian Science is only based upon theory and has no foundation to support its works. People are led out of the old creedal channels simply by thinking for themselves, for the old creeds prohibited persons from thinking differently to what the ministers taught. If they did they were promptly churched.

Healing, as understood and practiced by me, *proves* a positive remedy. Healing has always been in existence, therefore it will not have to be restored, although it has been lost sight of by the general public, partly through church influence to suppress facts and partly because persons having this gift did not understand it, and because some church members proclaimed it the work of their best friend, the devil, and claimed that there was positively no one but Christ who could perform such things.

Some people having this gift were timid and allowed people to awe them, so they did not practice it through fear of being prosecuted. How do I know these things? Simply because I have done all of these things mentioned in the

Bible, except walk on the water, and I know positively that the Bible is but a record of what people did in those days. Spiritualists have done the same, and are doing it to-day.

I have no use for fraud and always expose it when found; but in a genuine medium there is nothing to expose. Bishop Garrison makes the assertion that there is no such thing as physical mediumship, while I happen to know that there is, having witnessed materialization, slate-writing, rapping, moving, articles, talking through trumpets, etc. Give him rope enough and he will hang himself. The story that he tells of domestic affairs shows him to be anything but what he claims to be. While some Spiritualists are not walking along the right road, the most of them are.

I see in the Spiritual papers the question: Do Spiritualists read Spiritual papers? I have been in hundreds of Spiritualists' homes where they do not, simply because they do not understand anything about the philosophy. Others take no interest in such reading—they want something sensational. DR. R. A. DAVIS.
Maitland, Mo.

Sunday.

The illiberal Christians of North America should read Frank G. Carpenter's letters from South of the equator and learn a lesson of religious toleration from Catholic Christian Buenos Ayres. They have the same bible down there that we have, the same traditions about Sunday observance, resting on the same authority—but they, the descendants of the inquisitors, are more superior in that human toleration of each other's beliefs than are we, the descendants of the Pilgrim Fathers. Not one of them questions the supremacy of Sunday over the original Jewish Sabbath as a day of worship—but they go out *enmasse* every Sunday afternoon to see the horse races and enjoy themselves generally.

While there may be nothing Spiritualizing in a horse race, it is a long evolution from the bullfight, and I enjoy Mr. Carpenter's glowing pen-picture of the gentle forbearance toward one another of that impulsive people, and I note with pleasure the exemplification of the new commandment of Jesus, "That ye love one another."

In our glorious republic, which is certainly not less Christian than any of the Latin republics south of us, we punish and imprison a man who saves his fodder on Sunday or works to feed his wife and children on that day; while the South American turns it into a gala day, just as it was before Emperor Constantine made it the Christian Sabbath.

Here is an opportunity for us to learn forbearance from the Americanized children of Spain. Some of us need the lesson.

J. MARION GALE.

Fulfillment of Prophecies.

I wish to call attention to the fulfillment of some of the prophecies published on page 5 of the JOURNAL of July 7, 1898.

In addition to the fulfillment of three of these prophecies, as published on page 5 of the JOURNAL of August 18, I wish to record the following:

Under the head of prophecies for England, written May 27, 1898, I said "England will be in trouble, diplomatically. We see two conditions of war for the country." The heading of a Press dispatch from London, dated Oct. 17, 1898, reads, "European war seems imminent. France and England are making preparations to fly at one another's throats. Because of Fashoda, Britain cannot recede from the position taken by Salisbury and retain her self-respect, etc."

Under the head of prophecies for America, written May 27, 1898, I said, "There will be a railroad accident on the broad gauge, in the vicinity of Oakland, Cal.—two trains coming together, with lives lost and others injured." The heading of an Oakland dispatch to the San Francisco Examiner, of Dec. 9, 1898, says: "The 9 o'clock Berkeley local train, laden with hundreds of passengers, ran into a construction train at the Oakland pier this morning, wrecking two engines and some freight cars, shaking up three or four carloads of people. Many passengers injured, etc."

I also said: "A great storm will do much damage to the Northern Coast and San Francisco harbor." The San Francisco Examiner,

dated Dec. 9, 1898, says: "The severest storm experienced in San Francisco for many years swept the bay and city yesterday. The southwest gale was fiercest at about 4 o'clock in the morning. Outside the Heads it was blowing at the hurricane speed of 96 miles an hour. The storm wrought havoc on the water front; piles being broken, stringers smashed, planking ripped up and sheds threatened with destruction. The very sea-wall was loosened and sections of it carried out into the bay. The damage to shipping was considerable. The loss to the harbor will reach into the thousands."

I also said, "The city of New York will suffer by a tidal wave." A special dispatch to the San Francisco Call, dated Dec. 13, 1898, says: "Disastrous flood sweeps through New York streets. Collapse of the largest gas tank in the world causes a great tidal wave. People caught in the swirling water carried away like straws and several are drowned. Masonry of granite blocks and bricks to the height of 50 feet fell like a child's toy house of blocks; and loosened from bondage, eight million gallons of water deluged the streets and in a ten-foot tidal wave carried death and destruction through the surrounding neighborhood. It is not known how many were killed and injured."

Oakland, Cal. DR. MAX MUEHLENBRUCH.

Death does not change character

We cannot swallow the scientific statements of A. Mark Stoddard in the JOURNAL for Dec. 8, as *proof* "that so-called death" *does* "change a spirit's individual character," for the testimony of the spirit-world—as well as some of the statements of Mr. S.—clearly prove that all enter the spirit-world in the spirit-body as absolutely the same persons in all respects (in character) that they were here, as the act of dying makes no change whatever upon individual character.

Our individual character in earth-life is acquired—or "created here out of conditions"—and the spirit's individual character when it enters spirit life is the "character" that it had just before the soul or individual spirit left the physical body—as the casting off of flesh and bones is not a *miracle*, but an act of nature to secure higher conditions for the soul's advancement in goodness and intelligence—or "character"—and therefore no miracle is performed in the soul's changing a physical for a finer substance body—and death does not change the character of the soul qualities.

Certainly our "earth individuality becomes a looking glass" to see ourselves as we truly are—and if we don't like the reflection we can, through desire and making amends for past failings, grow into a better condition, both in this life and in spirit-world life, and certainly we must *right the wrong* before the way is clear for a perfect work in the spirit.

We, through patient effort to do good, change our individual character in earth-life or in the spirit world—by degrees, and in no other way.

Each one of us must take our own individual character along with us when our soul enters the spirit-world, for the *quality* of our soul constitutes our own individual character and we can change it only by persistent desire and effort.

If we are inharmonious with nature here, or in the spirit-world, we must learn to take on or appropriate more beautiful and harmonious qualities.

The idea of a transfer of earth individuality to a perfect spirit condition, I do not believe is possible, and consequently the resolution is *all right* in its true meaning. "We come here in the mortal and do our work well or otherwise," and what we do not do well here we have got to commence to do well in the spirit-world, and commence, too, where we leave off here, and it is not necessary to take what we call "matter" with us, for we will find a plenty of finer substance to "mentalize and vitalize" in the spirit-world.

We must make our surroundings correspond to our individual character, and we will build our homes to suit our own characters, and change them as we change—and our spirit body and clothing will be a manifestation of the quality of our soul or individual character, and will change in quality as we change in character—be our advancement slow or rapid.

He also says: "We admit our spirit individuality for a time may be stained or tarnished." This statement is true and is all that is neces-

sary to *prove the truth* of the "resolution" of the National Convention. But he further says: "As an eternal basic principle of the spirit it cannot be effected by time or changed by conditions."

Now, if by "spirit individuality" he means our soul, or "individual character," then the "resolution" is true. If he means the pure spirit essence or life element of the soul, then its quality cannot be even "tarnished or stained," or even effected in quality by time or eternity by any conditions, for pure spirit is ever pure, whether individualized or in its primary condition.

We should ever look for the true meaning intended, and not to words and expressions. Most of us are careless in the use of the English language at times, and most of our troubles and disagreement comes through our misunderstanding each other in words and actions—so we should be careful to look for the truth.

DR. M. L. V. RUSSELL.

Los Angeles, Cal.

Worldly Conceit.

While many stand on a high pinnacle of fame, but few reach that height through a strict and conscientious adherence to thought and study.

How few realize their own smallness. They see the bright star of fame which dazzles their senses; and looking ahead to grasp the greater elements of growth, they pass the lesser, until what they consider a firm foundation totters and falls, and they are left floundering in the mire of worldly conceit. STELLA B.

Making Spirit Clothing.

The spirit world is a great thought world; there thoughts become things. Your mental life affects the refined substances of that world; you make your own sphere, and cannot get out of it. This is the greatest surprise of Spiritualism; that it comes right home to you and enforces the fact that "Whatsoever a man sows that shall he reap." The greatest surprise is that you cannot get away from yourself, from the results of your past life. In the next world, the dwelling in which you will live, nay, the very garments you will wear—bright, beautiful, artistic or dingy and unlovely—are just what you have made, and no one else can make them for you.—*Death's Chiefest Surprise.*

Mr. Oscar A. Edgerly, a test medium and lecturer was in Chattanooga, Tenn., last week and gave lectures and tests to good audiences, under the auspices of the First Society of Spiritualists. The News of Jan. 4, mentions the matter thus:

He said no matter how skeptical his hearers were, if they would conform to the necessary conditions they could get the manifestations. He insisted that the salvation of the world depended upon the cultivation of spiritual work.

After finishing his remarks Mr. Edgerly began giving his tests. He went among the audience and gave to many present, messages from friends in spirit life. To one lady he gave a warning against a journey, to another, a gentleman, he told of his brother being killed while performing some duties as an officer of the law. These tests kept the audience in the greatest excitement throughout the evening.

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Spiritual Guide—Dr. Michael DeMolinos. 75 cts

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THOMAS G. NEWMAN, Editor,

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No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., JANUARY 19, 1899.

We learn from Mrs. Custer, president of the Spiritualist Society in San Diego, that Dr. Peebles has been quite sick with la grippe, caught while attending a funeral at the cemetery. He was unable to fill his lecture appointment with the Spiritualist Society on Sunday evening, but is now better. We have not yet received a copy of his new work, "The Christ Question Settled; or Jesus, Man, Medium, Martyr"—but have indirectly heard it spoken of as being his most interesting and able work. We shall have it for sale very soon.

Duke Theodore of Bavaria, son of King Maximilian, and therefore brother of the late Duchess d'Alençon, her unfortunate sister, the Duchess d'Alençon, who was burned to death at the charity bazaar in Paris, is a remarkable healing medium.

A petition to the Legislature is being presented for signatures at the several liberal meetings in this city urging that the law be not changed relative to taxing church property, like all other property. To exempt church property would place additional taxes on all other property, which would be an unjust discrimination, compelling non-church-goers, in a measure, to support religious institutions.

The London *Spectator* says: "Ever since the old idea of a physical hell has been abolished, there have been fewer cases of religious insanity." The next thing is to abolish the idea of hell itself, here and hereafter. Many modern reformers seem to desire little private hells in which human minds are to be moulded in dwarfed moulds which they consider appropriate. They have no broad views on anything.

Mrs. Mary Carkeet, Nevada County, Cal., writes: "I eagerly await the coming of each number of the JOURNAL, and as I read each one, that one seems to be the best."

In answer to many inquiries Prof. Fred Evans states that he will not be at the Florida Camp-meeting the coming season; that press of business will keep him at 103 West Forty-Second street, New York City.

A fake medium, Dr. Henry E. Rogers has been arrested in Hoboken, N. J., after more than a year's hiding away.

Thanks for the prompt renewal of so many subscriptions for 1899.

What Good is It?

It is often asked: What is the effect of Spiritualism upon the Religious World? We reply that it has revolutionized all religious thought. It has modified all the creeds, and well-nigh driven them from recognition—all the sects agreeing that it is character and good acts which will bring to man all the blessings of this life as well as that which is to come.

The dogmas, over which long and bloody battles have been fought in the past—and which required dungeons, horrible tortures, fires and fagots, to bolster up—since the light of Spiritualism has dawned on the world are being relegated to the rear, or forgotten entirely.

Rationalistic religion is fast taking the place of dogma, demolishing the absurd and materialistic conception of the theological heaven and hell, making each state that of happiness or misery, wholly dependent on the condition of the mentality itself. It eradicates all fear of death, destroys the dogma of eternal torment, and substitutes in its place the comforting assurance of eternal progression. The idea of a personal devil gives away to the more rational one of locating the source of evil in man's own imperfections. For the degrading conception of a partial and vindictive God, is substituted the universal law of nature.

The thought now uppermost in the minds of men is one that will lead to a system of philosophy (or religion) which will ultimately meet the higher demands of the growing intelligence of the race.

In fact, the religious thought of our grandparents is no more like the religious thought of to-day than were their ideas of astronomy or geology like ours, with our later discoveries and researches in the realm of Nature.

"That which is perfect," however, has not yet come, even if it ever will do so, but we are progressing onward. Ours is a day of transition. Old creeds, forms and ceremonies are passing away. The new era is coming; light is breaking from every quarter, and the New Day with its new ideas, new philosophy and new religion, is advancing; and the true Spiritualists are working to aid its coming, and to-day hail with delight the signs of its near approach.

Change in Religious Thought.

Col. R. G. Ingersoll says that he is convinced that great changes have taken place in religious opinions during the past few years. In a late interview he said:

In my judgment, everything that tends to civilize man tends to destroy the old religious beliefs. Only a few years ago the Bible was regarded as the standard. When anything was advanced by a scientific man the first question was, "Does it agree with the Bible?" If it did not, it was denied, and the man who advanced it was denounced as an infidel. The geologists, astronomers and biologists were all regarded as the enemies of true religion.

Now, the standard has changed. The Bible is read in the light of science. No man of intelligence now thinks of settling any question in science by quoting the Bible. Humboldt and Darwin, Spencer and Huxley, have superseded the Popes and theologians.

Besides, people have more mercy—a better idea of justice than formerly, and now all really good men and women recoil with horror from the dogma of eternal pain.

I believe that what is called religion has had its day. Usefulness is the only real religion.

It has always seemed monstrous to me to insist that belief is a virtue and doubt a crime. No minister says that anybody will be damned for failing to believe a fact in science.

The only medicine for suffering, crime and all the other woes of mankind is wisdom.—T. H. Huxley.

Science and Occultism.

The bold avowal by Sir William Crookes, in his presidential address before the British Association, that he still believes there is "something in" Spiritualism, telepathy and other phenomena regarded as non-existent by many men of science, has caused much remark. The editor of *Natural Science* (London) says of it:

"However far we may accompany or lag behind Sir William in acceptance of the alleged phenomena or telepathy, this at least we must recognize in his words; the belief on the one hand that the inquiry has not yet reached the scientific stage of certainty; on the other hand, that any explanation will be an extension of theories of the constitution of the material universe already widely held and serving as the basis of actual experiment. Whether the suggestion, which we imagine to be implied, that telepathy is analogous to wireless telegraphy, be accepted by physiologists matters little. We believe that it is right of Sir William Crookes to allude to these matters from the president's chair, since we think that for their investigation is demanded the co-operation of the keenest intellect in all branches of science."

And now comes the assertion in Science, made by the distinguished American ethnologist, Dr. D. G. Brinton, that exceptional physical and mental powers are obtained in the so-called "trance" state, an unprejudiced study of which he declares to be still wanting. Says Dr. Brinton:

"The curious phenomena of trance, voluntary or involuntary, plays the leading role in the ethnology of religions. In it all faiths have their origins, and by it most are sustained. A phase of it is known to psychologists as 'suggestions,' but this does not exhaust its aspects. Undoubtedly, both a physiology and a philosophy lie behind its superficial manifestations."

"Some striking examples of it among the Slavonic peoples are given in the *Archiv für Religionswissenschaft* by Dr. Krauss, of Vienna. They are not surpassed by the Yogin of India or the high priest of Nagualism, and have been studied by scientific observers."

"That wholly exceptional, really inexplicable physical powers are obtained in the 'Yoga' none can deny; and that equally anomalous psychical faculties are developed under its influence is just as certain. We still await a sympathetic, clear, unbiased study of this pregnant topic."

The difference between Mental Science and Christian Science is thus described by Dr. T. J. Shelton in *The Christian*:

Mental Science hasn't any kind of religion; Christian Science has too much religion; Mental Science turns everybody loose and declares there is no evil; Christian Science binds everybody and is always afraid of error.

Divine Science is a kind of hash made out of scraps from Christian and Mental Science. Mrs. Cramer is the mother of Divine Science and Mrs. Barton is its stepmother. Mrs. Eddy is the mother of Christian Science and is now rocking the youngster in a barbed wire cradle. Helen Wilmons is the mamma of Mental Science and has brought the youngster through teething, whooping cough, measles, etc., and is now teaching him to ride a bicycle.

The Mid-winter Camp-meeting, which was to have opened on Jan. 29, at San Diego, Cal., has been abandoned. The Secretary, Mr. Geo. E. Rogers, writes thus:

"At a meeting last Monday, of the Camp-meeting Association it was voted to dissolve the Association and abandon the camp-meeting. We could not get the medium here who was needed to make the meeting a success, so had to give it up, rather than make a failure of it. This, like a good many other prospects for San Diego, was largely defeated by its friends."

Subscriptions for Magazines and Periodicals of all kinds taken at this office. We respectfully request our friends to leave their orders here. We supply any publication issued at rates printed on them, either by the week, month or year. THOMAS G. NEWMAN, 1429 Market St., bet. 10th and 11th Sts., San Francisco.



The Editor is not responsible for the opinions of correspondents.

Weathered the Tempest.

TO THE EDITOR:

I rejoice that the JOURNAL has so successfully weathered the fraud-hunting tempest. Persecution rightly endured, only makes one strong and serene, while it gives us insight into the motives and desires of inferiority which much assists in attempts to purify and uplift those burdened with weak and distorted minds.

M. FOLGER COLEMAN.
Nantucket, Mass.

From Winnebago City, Minn.

TO THE EDITOR:

We have been having here in our town for a while lectures by Mrs. Steelman-Mitchell. From all I can learn, they have given great satisfaction. She was the guest of Hon. A. C. Dunn, and was also here two years ago.

HELEN G. THATCHER.

Transition.—Passed to the higher life on Sunday, Jan. 8, 1899, one of the oldest Spiritualists on this Coast, Mr. Rich. B. Hall. He was 82 years old, and an ardent Spiritualist, ready at all time to acknowledge himself as such. The funeral services were held at the home of Mrs. Olivia Hall, 1818½ Post street, on Tuesday at 2 p. m., Dr. J. L. York officiating. He opened with the reading of a beautiful poem entitled, "The Triumph of Life."

Dr. York spoke briefly of the good qualities of the arisen brother, appealing to all present to look upon Nature as divine, the laws of which are immutable—all in beautiful order, all for a purpose, and asked all to live good, noble lives, that the world may be better for our having lived in it. He closed with another poem "Only Waiting," after which the remains were carried by loving hands to the Odd Fellows' Cemetery for cremation. The weather was very stormy, but there was rest and peace for the soul of our arisen brother, who was anxious to enter into the home above.

While the coffin was being brought into the chapel of the crematory the organ pealed forth in harmonious strains Chopin's Funeral March, and Dr. J. L. York again addressed the audience and spoke cheering words to the bereaved, closing with the truly divine inspiration of "Kind Words To-day." Slowly sank the flower-covered coffin out of our view and all of that which was of the late Rich. B. Hall was turned into ashes, but the spirit has cause to rejoice in the knowledge of having done the best he could. Honor be to his memory. J.K.

"KIND WORDS TO-DAY."

Oh do not wait till I am dead
Endearing thoughts to say;
But rather bless my life instead
With your kind words to-day.

Why wait till these poor lips are sealed—
Mine ears forget to hear—
To bring the pean unrevealed,
You'll chant above my bier?

Why wait till sight and sense have fled,
By death's relentless sway,
To say the words you might have said,
When we clasped hands to-day?

Oh, why delay, whose sweet flowers bloom,
Luxuriant by your door,
With lavish hand to deck my tomb,
When heart and soul implore

A lily from your crystal mere,
To bless my longing eyes;
And roses—oh, to clasp them here,
Rather than when one dies!

There is no knowledge in the grave,
Nor language in its vale;
And loving words, too late, though brave—
What can their meed avail?

No soul from sorrow's torch can flee—
Clouds dim the brightest way;
Their silver crests we swiftly see,
If kind words gild the day.

Wait not, sweet friends, till loved ones die,
Your fond hearts to portray,
But greet them as the world goes by,
With kind, kind words to-day.

When I shall lie, an icy gyved thing,
Before your tearful gaze—
Some fragrant token may you bring
Of fair departed days,—

Wherein you proffered love and cheer,
And blessed life's devious way,
By sweetest speech that mortals hear—
"Kind words,—kind words to-day."

Call at the Occult Book Store,
1429 Market Street, near Tenth St. and
opposite the Fairmount Hotel, San Francisco.

Melva, the infant daughter of C. F. and Mrs. M. E. Van Luyen, passed to spirit realms on Jan. 9, 1899. She was 3 months and 14 days of age, and died of acute pneumonia. The following is an improvised poem by Mrs. Irene Smith, who performed the funeral services:

Dear baby Melva, blossom so fair
Plucked here so early from sorrow and care,
Carried by angels to realms o'er the way,
There to grow happy and bright as the day.
Mamma and papa for thee weep to-day—
Sisters are calling thee back to their play—
But bright as the stars shining forth in the night
Thy radiant spirit will shine in its might,
A powerful beacon to beckon them on
Over the stormy waves safe to their home.

Altho' thy short life like a sunbeam did come
But for a short time to brighten our home,
Yet we know that thy presence so loving and pure
Is drawing us nearer the bright open door
Where truth in effulgence o'er brightens the way,
Leading us onward and upward ever day.

Yes, one by one we know we will come
To join thee there in thy beautiful home.
Good-bye, baby Melva, come to us when you can
And teach us the way to the bright spirit land.

Games for Children.

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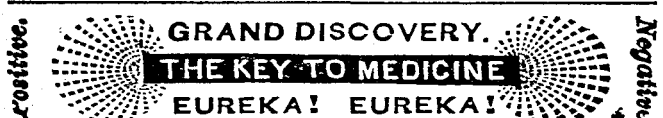


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Local News Summary.

Edited by M. S. NORTON.

Progressive Spiritualists.—Last Sunday evening the doors of Occidental Hall were open free to all comers, and a good audience assembled to listen to Mrs. Lillie, who spoke upon the topic, "How shall we escape if we neglect so great Salvation?" The meeting opened with "Angel Friends," "The Triumph of Right," and the "Home of the Soul," by the audience, led by the choir; assisted by Mrs. Jolly, W. T. Jones, and C. H. Wadsworth. Mrs. Lillie read a poem, "Living Stones," and followed it with an eloquent address. She called attention to the importance of teaching the philosophy, claiming that although phenomena are the foundation upon which rests the ladder of ascension, it is not the whole ladder, which reaches above the comprehension of the world's present development. The speaker demanded a salvation that will save from creeds, forms and ceremonies, selfishness and ignorance. She plead for humanitarianism, rather than sectarianism, and recommended the development of intuition as a safeguard against imposition. The meeting closed with an improvised poem from the words, "Living Stones." The audience sang "America," and were dismissed by Mrs. Lillie.

Dr. York's Lecture last Sunday evening at 117 Larkin St., was upon the subject of "Religious Conspiracy" and was a scorching denunciation of the effort now being made by the Christian priesthood to evade the taxation of church property. A protest to the Legislature is being circulated and extensively signed.

Circle of Harmony.—Mrs. F. A. Logan reports the meeting at Occidental Hall last Sunday to be unusually large, and intensely interesting. The subject for discussion was "Healing," in which lawyers, students and mediums participated. The methods practiced by the great Healer of Nazareth are being successfully pursued by Spiritual healers to-day. The theory of harmonious vibrations, as applied to healing, was discussed at length. The circle is formed every Sunday at 1 p. m.

Local Brevities.

Mr. J. T. Lillie has been seriously ill with la grippe but is convalescing.

Mrs. H. A. Griffin requests the friends not to mistake her name for that of Griffith, in future, and thus save her much annoyance.

Mrs. Dr. Gilson, of 148 6th St., has a daughter seriously ill. A friendly call and a kindly word from fellow Spiritualists would be appreciated.

Miss Mabel Griffin has been under the care of a physician for some time. We hope for her speedy recovery.

The Mission Lyceum.—The first annual meeting of this Association was held on the first Sunday in this month, the reports of the officers showing unparalleled growth and prosperity for a child of about three months old. The officers of the Association for the ensuing year are as follows: President, W. T. Jones; Vice-President, Harry Hargrave; Secretary, J. T. Roberts; Treasurer, Mrs. M. A. Clark; Trustees, A. J. Colby, Carl Eberhardt and Mrs. Sadie Eberhardt.

Officers of the Lyceum: W. T. Jones, Conductor; Mrs. L. S. Drew, Assistant Conductor; Mr. Pifer, Guardian; Prof. A. P. Merrill, Musical Director; Miss Pearl Bryson, Assistant Musical Director; Mrs. Shroder, Librarian. Mr. A. J. Colby, Mr. Carl Eberhardt and Miss Llewellyn, Guards.

The following volunteered their services and were elected as leaders of groups: Misses Drew, Kirkwood, Eberhardt, and Mesdames Eberhardt, Beckwith, Munro, Seal, Upp, Strickland, Werner, Peck, Cleveland, Pritchard, Bryson, and Miss Shay. We bespeak in our behalf the kindest thoughts and hearty co-operation of all friends of progressive minds, that we may prosper in the good work we have undertaken.

J. T. ROBERTS, Sec. W. T. JONES, Pres.

Universal Spiritual Association.

"Necessity" was the theme of discourse at 20 Eddy St., last Sunday afternoon. The activities of life inspired by necessity which in turn are born of violated law, through ignorance, caused by resistance of inspiration; which depends upon conditions, that are brought about by motion or the activities of life. Thus have we completed the circle of logic, and arrived at the point where cause and effect are blended in one. The solution of these mental problems are very fascinating and very helpful.

Dr. Alice Carstens, located at 148 6th St., San Francisco, is a graduate of the College of Science of Los Angeles, and bears the title of S. D. (Doctor of Science). She is a medium for spirit healing of both body and soul. Her address will be found in the Mediums' Directory of the JOURNAL.

Mission Lyceum Entertainment.—On the last Wednesday evening of each month this new Society gives an entertainment and dance. The next one occurs on Feb. 25, and promises to be a good one. The tickets are but ten cents each, and none can afford to stay away. At the Lyceum meeting last Sunday, half a hundred children assembled, despite the inclemency of the weather. The Spiritualists of the Mission are alive.

Mrs. Sadie Eberhardt celebrated the anniversary of her first year's work as a medium, on Sunday evening, at her home, 937 Guerrero St., San Francisco, it being one year on Jan. 16, since she held her first test-circle. The parlors were filled and the tests given by her, on Sunday evening, showed the progress she has made during the year.

Paine Celebration.—The Liberals of this city will celebrate the anniversary of the birth and life-work of the author-hero of the American Revolution, Thomas Paine, at Scottish Hall, Monday evening, Jan. 30. The literary exercises will consist of music, songs, recitations, and addresses by Mrs. R. S. Lillie, Mr. Simpson and Dr. York, and will conclude with a social dance.

Mrs. Drew's Meeting was crowded to the door last Sunday evening, and the people were entertained by Mrs. Drew and Mrs. Jennie Robinson. These meetings, which are held at 909 Market St., are proving a great success and will be continued indefinitely.

Oakland's New Meeting, in Fraternal Hall, is conducted by Mrs. Knott and Mr. Ellis, with Mrs. H. A. Griffin as test medium. We hear good reports from this meeting, and we hope to hear of many more, of similar character, being started and maintained in various parts of the State. You will never know what you can do until you try.

Free Meetings.—The Directors of the Society of Progressive Spiritualists held their monthly meeting Jan. 12. A motion was made to open the doors free at the Sunday evening meetings, and it was unanimously carried.

A Business Opportunity.—The proprietor of a manufacturing and agency business, must go East for business and personal reasons, and will sell, at a sacrifice, a business yielding an income of from \$65.00 to \$90.00 per month. This includes large lists of working agents, and 5,000 names of persons throughout the West; also the right to manufacture and sell two excellent selling articles West of the Rocky Mountains. Anyone with a few hundred dollars will find this a good investment. It must be sold soon! Investigate! Address, A. M. C., care of this office.

The Reviewer.

Uplands, a novel by "Aida," (Mrs. Frances Davis Baker, 30 Cottage St., Buffalo, N. Y.); published by G. M. Hansam. 116 pp. Price 30 cents.

This novel is very interesting, and contains much pertaining to the spiritual philosophy. Its perusal will lead many to enter upon an investigation of the philosophy and phenomena of Spiritualism.

Cyrano De Bergerac. A play in five acts. By Edmond Rostrand. Cloth bound, 190 pp. Price 25 cts. Published by Hurst & Company, New York. For sale at this office.

This is a cheap edition of the famous play, translated from the French by Gladys Thomas and Mary F. Guillemard.

The Coming Age is the name of a new review of constructive thought, under the editorial management of B. O. Flower and Mrs. C. K. Reifsnider. Mr. Flower was the founder, and for seven years the sole editor of the *Arena*. The initial issue is very interesting and instructive. Among its many good things we may mention the fact that Lillian Whiting, whose World Beautiful Books have made her name a household word in tens of thousands of American homes, appears in a suggestive essay entitled "On the Threshold," in which she discusses the latest scientific discoveries, and points out their probable relationship to the realm of the soul. Its price is \$2.00 a year, but we will club it and the JOURNAL for a limited time and send both for \$2.50.

Little Men and Women for January is on our desk. It is full of jingles to please baby ears, stories that call forth the "Tell it over again" request, kindergarten articles that furnish play for active baby fingers.

Among the contributors to the 1899 volume are, Sophie May, Emile Paulsson, Margaret Johnson, Edith Thomas.

Two splendid serials: "The Purple Owl Rug," by Sophie Swett, and "The Five Little Smithers," by Nell K. McElhone.

Little Men and Women and *Babyland* have been combined, giving a 32-page monthly magazine for 50 cents a year! Little Men and Women Co., Troy, N. Y.

"The Destiny of America, and the future of the Anglo-Saxon, as revealed to J. E. Hollingsworth in a trance," is a pamphlet of 56 pages, issued by the El Dorado Publishing Co., Indianapolis, Ind. This vision occurred in November, 1892, and is very flattering for the Anglo-Saxon race, if it is verified by history.

Raphael's Almanac for 1899 is a Prophetic Messenger and Weather Guide. Price 35 cents. For sale at this office.

Three Jubilee Lectures, by Dr. J. M. Peebles. Price 50 cents, 122 pages. For sale at this office. These are his celebrated lectures delivered at London, England, Hydesville and Rochester, N. Y.

Immortality, the new monthly published by J. C. F. Grumbine, will be clubbed with the JOURNAL, and both supplied for \$1.75 per year.

Suggestions, a monthly magazine devoted to the science of Suggestive Therapeutics and kindred subjects—Hypnotism, Magnetism, Telepathy, Mental Culture, Suggestive Education of Children, Dreams, Visions and all psychological phenomena, will be clubbed with the RELIGIO-PHILOSOPHICAL JOURNAL and both sent for \$1.75 a year.

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Society of Progressive Spiritualists.

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. A FREE Social will be held on the second Friday evening and the Regular Entertainment and Supper on the LAST FRIDAY evening of each month. Semi-monthly Business Meetings will be held on the Wednesdays preceeding the Socials and Entertainments, at 2 p.m. Take Elevator.

MRS. JENNIE ROBINSON holds circles for Messages and advice every Tuesday evening, and Thursdays, 2 p. m. Private consultations daily; letters answered, a specialty. 37 Van Ness Avenue, San Francisco, Cal.

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VOL. 36. T. G. NEWMAN, EDITOR. SAN FRANCISCO, CAL., THURSDAY, JANUARY 26, 1899. 1429 Market-st. No. 4.
Between 10 & 11th-Sts.

THE BORDERLAND.

"THE MAN WITH THE HOE."

Written after seeing Millet's World-Famous Painting.

Bowed by the weight of centuries he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world.
Who made him dead to rapture and despair,
A thing that grieves not and that never hopes,
Stolid and stunned, a brother to the ox?
Who loosened and let down this brutal jaw?
Whose was the hand that slanted back this brow?
Whose breath blew out the light within this brain?

Is this the Thing the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power;
To feel the passion of Eternity?
Is this the Dream he dreamed who shaped the suns
And pillared the blue firmament with light?
Down all the stretch of hell to its last gulf
There is no shape more terrible than this—
More tongued with censure of the world's blind greed—
More filled with signs and portents for the soul—
More fraught with menace to the universe.

What gulfs between him and the seraphim!
Slave of the wheel of labor, what to him
Are Plato and the swing of Pleiades?
What the long reaches of the peaks of song,
The rift of dawn, the reddening of the rose?
Through this dread shape the suffering ages look;
Time's tragedy is in that aching stoop;
Through this dread shape humanity betrayed,
Plundered, profaned and disinherited,
Cries protest to the Judges of the World,
A protest that is also prophecy.

O masters, lords and rulers in all lands,
Is this the handiwork you give to God,
This monstrous thing distorted and soul-quenched?
How will you ever straighten up this shape;
Give back the upward looking and the light;
Rebuild in it the music and the dream;
Touch it again with immortality;
Make right the immemorial infamies,
Perfidious wrongs, immedicable woes?

O masters, lords and rulers in all lands,
How will the Future reckon with this Man?
How answer his brute question in that hour
When whirlwinds of rebellion shake the world?
How will it be with kingdoms and with kings—
With those who shaped him to the thing he is—
When this dumb Terror shall reply to God,
After the silence of the centuries?

San Francisco Examiner.

EDWIN MARKHAM.

Visits from the Spirit World.

Did you ever see a ghost?

Several Chicago people, clever, thoughtful, keen-brained people, declare they have seen such shades, even if you have not, and some of these people do not hesitate about relating their experiences.

Miss Kate Kellogg, principal of the Lewis public school in Englewood, and a woman well and widely known both in Chicago and elsewhere, tells the following story to her intimate friends:

"I was taking a night journey, and before retiring was so distressed by an undefined presentiment or prescience of evil that I was positively afraid to sleep. As I am not at all superstitious, and little troubled by such emotions as a rule, I made up my mind that some severe accident awaited us on the road. Filled with this idea, which seemed the only semi-reasonable explanation of my unwonted condition of nervousness, I insisted that the porter raise one

thickness of the double window of my berth. 'I shall have only a single pane of glass to break my way through if anything does happen,' I reasoned. Suddenly I saw before me, apparently standing at the foot of my berth, a shadowy white figure. It looked much as the photograph of a white-draped form which had become all blurred by the moving of either figure or camera, but it bore the distinct shape of a woman, and it gradually assumed a more tangible form. The figure was motionless for a long time. The feeling of which I was then conscious was rather that of surprise than fear. I attempted to reason the shape away by declaring that it was the light from the car shining through the opened curtain upon some of my garments which I had hung at the foot of the compartment.

"Compelling my unwilling body to obey my will, I deliberately sat up, removed the garments, and lay down again. The figure was



"THE MAN WITH THE HOE."

[SEE FIRST COLUMN.]

still there, and nothing white was left for the outer light to produce the illusion upon. Again and again I experimented, but to no purpose. The figure remained for several hours. When it finally melted away I felt extremely wearied mentally, but my fear had long since left me. I looked at my watch, noted the time of its appearance and departure, turned over comfortably, and went to sleep.

"Arriving at my journey's end quite safely and without annoyance or trouble of any kind, the first thing which I did after greeting my hostess was to tell her of my experience. Afterward the matter passed entirely from my thoughts, taken up with the pleasant experiences of a delightful visit, and I recollected it no more until some months later, when I was once more at home and at work. The news came to me of the sudden death of a dear friend upon the night of my uncanny experience. She had passed away after an illness of but a few hours; her passing had been simultaneous with the

appearance of the shade before me, as the time which I and her friends had noted proved indubitably, and her last words had been, 'Tell Kate.'"

Miss Kellogg offers no explanation of the manner or reason of her friend's appearance to her at the time of her passing away and for some hours afterward. She only knows that the experience was a very real one, and the fact that she mentioned it with careful notation of the precise time of its coming to the friend she was visiting months before she even heard of the death of the friend who came to her, proves the experience unmistakably real.

SAW A SPIRIT.

To Mrs. Ed Meisenberg of this city also came a remarkable experience of this kind some time ago, according to the story reported as told by her to some of her intimates, and by them to others. Stopping at the time at her summer home in Wisconsin, Mrs. Meisenberg entered the house one day, coming in from a long and pleasant afternoon walk, to see standing before her in the hall the figure of a man with his back toward the door. She was by no means surprised that the unexpected visitor should have entered unannounced, for the place was situated far in the country, and local visitors, not finding their rapping answered immediately, or not noticing any one about the premises, frequently entered in that manner. But she was very much surprised upon going closer to recognize in the man an old friend whom she had not seen for several years, and of whose presence in the neighborhood she had heard nothing.

"Why, B——! How do you do, and when did you come?" she cried, advancing to lay her hand on his shoulder.

A moment later she stood aghast, her natural astonishment changed to startled terror. The man had vanished. Later she received news of his sudden death in a distant city at the very moment when she had seen him standing before her in the hall of her Wisconsin summer home.

SPIRIT VISITS MRS. NASH.

Mrs. Ella Thorington Nash, well-known in Chicago as a palmist and writer upon various subjects, says that to such an extent is the "open vision" hers that her experiences in the way of seeing people who have crossed the border between worlds are entirely too numerous to do more than hint at. But within the past six months two such remarkable instances of this kind, and both particularly well authenticated, have occurred to her. The first of these instances occurred at the time of the passing away of a well-known woman suffragist. When the body of this woman was cremated Mrs. Nash, together with one or two other intimate friends, in accordance with a pre-arranged plan, was to have been present at the time of the last services. Of this fact, however, and also of any intimation that her friend was even near the death line, Mrs. Nash was totally ignorant at the time when the experience came to her.

"I was sitting in my own room, busy about my ordinary household occupations," Mrs. Nash relates, "when my friend suddenly appeared before me, dressed in all the ordinary habiliments of life, and told me of her passing and the disposal of her body. She also regretted that her friends had burned up a certain gown which she had much loved, and in which her daughter had loved to see her, saying that now she could not appear before her daughter in that gown. 'And she never did like the one I have on,' she remarked. 'Besides, they buried me in it.'"

MESSAGE FROM A SPIRIT.

"After quite a little conversation of this character Mrs. B. began to tell me of all that had taken place at the time of the funeral exercises, even mentioning the fact that a mutual friend of hers and mine, who stayed to witness the final disposal of the body after all the rest of the friends had departed, had in some manner taken the wrong exit from the crematory, and become locked in a large yard, with the early darkness coming on. 'She was frightened nearly to death, poor thing!' the disembodied spirit or thought-body of my visitor told me, 'and I was extremely anxious about her until I knew that she had gotten out. I was very glad when the policeman helped her.'"

"No sooner had Mrs. B. left me than I sat down and wrote to a friend, who had been very intimate and much with her; to know if all these things were true, and found them so, even to the smallest detail. Mrs. B. had, indeed, died, at the time she told me, her body had been cremated, and through some unfortunate accident I had neither been notified nor invited to attend the funeral services. So Mrs. B. had evidently decided to tell me of the matter herself, and had come near to me for this purpose. The incident about the friend who had been locked in the large yard and become nervous for fear of having to spend the night there was also true in every particular, although this woman had mentioned the occurrence to no one save only the friend to whom I wrote of it, and who had told no living soul about the matter."

ADVANCE NOTICE OF DEATH.

Another supernatural incident which is proven by the testimony of the other individuals concerned, is that of a visitor who not long ago appeared to Mrs. Nash. An acquaintance, and the mother of a young friend, lay very ill upon an opposite side of the city. Two days before her death Mrs. Nash, entering her own apartments suddenly, saw this acquaintance laying stark and stiff upon her own lounge.

"Mrs. R—is going to pass out," was all that the plucky little woman, too well used to experiences of this kind to tremble or evidence excitement of any kind, said to herself. Sure enough, a couple of days later, Mrs. R—did die, and at the moment of her passing appeared to Mrs. Nash, telling her of the circumstances of her demise, and charging her with a message to the daughter left behind. Mrs. Nash always interested in proving the reality of such occurrences, immediately wrote to the daughter, telling her of all the happenings which had surrounded her mother's death, and mailed the letter at once. Before it could be delivered came a telegram informing her of the death, but the postmark on the letter showed that it had reached the postoffice before the telegram had been dictated. As in the first case mentioned this supernatural appearance turned out to be true in regard to the smallest as well as the most important detail. Almost before her soul had left the body the spirit of Mrs. R—had appeared to Mrs. Nash.

SPIRIT MAKES A BED.

It is in this way she accounts for another apparition which haunts the chamber of an intimate friend and which has many times been seen by Mrs. Nash in a similar manner.

"Every time I entered the room of this friend for many years," says Mrs. Nash, "I saw, bending over her bed, straightening the pillows, and turning down the bedclothes, a little, motherly, white-haired lady. I did not recognize her as any one whom I had ever known personally, and her invariable occupation struck me as peculiar, so I described her to my friend."

"'You have drawn a perfect picture of Mother S—,' she told me, astonished, and mentioning a woman whom she had always held very dear in life. 'She always turned down the bedclothes, beat up the pillows, and in other ways prepared my bed for me as long as she lived. She loved to do it because she loved me.' The dear old lady who, even after her passing out of this world, delighted in performing tender services for the child of her love, comes more seldom now. But still I see her occasionally, and she is always going through the ceremony of preparing the bed for her friend's rest."

VISIONS OF MRS. MARY H. FORD.

In Mrs. Mary H. Ford, the well-known speaker and writer on artistic subjects, Chicago has yet another feminine resident who claims long and intimate knowledge of the people who are no

longer here. In addition to her frequent and long-continued intercourse with the gentle ghost of Mr. John Lane, who finds happiness and enjoyment in lingering about the Kenwood house, which he once owned, and which Mrs. Ford now occupies with her family, Mrs. Ford says:

"I have seen and talked with many people who have gone out of the body. On two occasions I saw and talked with people whom I never saw in life, but whom I described exactly. For instance, I once saw the dead husband of a young widow standing behind her chair, and thought to myself, 'Now, this is possibly a delusion, because she has been talking about him.' But she presently rose, and, without a word to me, went up stairs, returning, in a few moments, wearing a brooch containing her husband's portrait, to which she called my attention. It was exactly like the man whom I had first seen standing behind her chair."

As to the methods by which these spectral visitors communicate with her, Mrs. Ford has this to say: "I am always spoken to, although, of course, I often ask for guidance and direction, and then the answer comes, as a rule, very clearly spoken to the inward, rather than the outward ear."—*Chicago Inter-Ocean.*

My Spirit Wife.

I was lately called out to the Northwest part of the town to see a man who was badly hurt, and as I was coming back past the hotel I felt an irresistible influence to go in. I found a medium there, (Mrs. Barrett), through whom I had an hour's conversation with my last wife. She said she had influenced me to come in and she felt so thankful that through my teaching in earth-life she was able to enter into perfect enjoyment and happiness, instead of wandering around to find a personal God and heaven as her brother and sisters were now doing in the spirit-land. She was so happy to see and know that I was taking such loving care of our little ones and she was with us all the time.

She said, "Doctor, I lay my cheek against yours and put my arms around your neck and kissed you last night through our blessed little Maggie." Maggie did that in her sleep and had no recollection of it in the morning. Lizzie (my wife) was so happy and thankful that she was enabled to communicate with me through the medium that she could hardly find language to express herself.

She explained her surroundings and said that I was to remain here until Maggie was settled and then I should pass over and be with her. She said that this was only the false life or a shadow, or school as it were, but on that side was the true life. She sometimes regretted that she could not have remained here and helped me in caring for the little ones, but said, "Doctor," (she always called me Doctor) "you cannot know how much more I can help now. They do not have to learn their lessons, for I teach and influence them and they are an astonishment to their teachers." (All of which is true.)

She finally said, "Doctor, I am going to bid you good-bye. Not that I am going to leave you, but we have occupied the medium long enough." She thanked me again and again for allowing her the privilege of communicating with me through the medium.

Santa Ana, Cal.

DR. E. GALLUP.

Spirit Phenomena.

Having received several copies of the *Liberator*, I wondered how they got my address, until I saw the JOURNAL's explanation of it. I think it entirely beneath the notice of all true Spiritualists, especially in its attempt to destroy the phenomena of Spiritualism, which I consider the stepping-stone from darkness into light.

About 30 years ago I joined the Baptist Church, believing at the time that I had been snatched as a brand from the burning. I could relate as good a Christian experience as any, and exhort sinners to flee from the wrath to come, equal to any good old Methodist exhorter; at the same time I began to study, reason and wonder if it was all so.

In about two months after I joined the church I told the pastor that I could produce 10 arguments against our religion where I could one for it. All he did was to pat me on the back and say: "Oh, Brother Jones, don't let your mind

run that way." I struggled along the best I could for about four years, when my mother died. I was then living in the eastern part of Illinois. Soon after mother's death, father came to my house on his way to Terre Haute, Ind. (some 125 miles from where I lived) to investigate Spiritualism through the mediumship of the then noted Mrs. Anna Stewart. He persuaded me to go with him. We stayed there three or four days and saw many wonderful things.

While there we met a man from Cleveland, Ohio, on the same mission as ourselves. While he and I were out walking one day, we heard of a medium by the name of Laura Morgan, and going to see her found an overgrown, ignorant girl about 14 years old. She and her mother were the only ones at home. They seemed to be very poor people in a house of one room furnished very scantily.

We made known the object of our visit, whereupon the girl went to an old black walnut clothes-press and removed what little it contained, the door of which had an aperture probably a foot square, under which was a small shelf with slate and pencil thereon. We moved the old shell out in the middle of the room, and before letting her go in I sewed her sleeves together behind her back and then to the back of her dress. She had previously darkened the windows somewhat, not so much but what I could see to read. She then went inside and I closed the door.

In a moment a beautiful white hand with a spotless white cuff was thrust through the aperture and picked up the pencil and wrote, Danal Jones, Lewis Reeder and Tom Fox. The first being my name, though the first part was spelled wrong; Lewis Reeder being a cousin of mine who had died in the army and of whom I had not thought for years; the last a school teacher to whom I went to school, when a boy, but who had been dead many years. That was the turning point of my belief in the only belief that is worth having—good old-fashioned Spiritualism.

Take away all phenomena and we only have theory and faith to stand on, like all other isms. There are no doubt frauds among us as among all people, but do not throw away the wheat (sack and all) because a little chaff is mixed with it. As for the *Liberator*, let it alone and it will decay of its own accord, and its promoters will eventually receive their just reward. Long live the good old RELIGIO-PHILOSOPHICAL JOURNAL, whose truth "wears no mask."

Grainy, Ill.

DANIEL JONES.

Spiritualism in the Bible.

There are many messengers between the two worlds to-day, even as in the days of old, and the same rule adopted then, applies to us now. We were then commanded to try the spirits and see whether they be good or evil. "By their works ye shall know them." It is not my purpose to carry a lighted torch into the churches to consume them; but truth, that great detective, is on their trail, and they have caught the sound of the drum and begin to see that unpleasant experiences sometimes accomplish great good. Even the crowing babe is often relieved from suffering by tonics disagreeable to the taste. But there are grander lessons than I have mentioned that should attract our attention.

Paul tells us to "follow after charity and desire spiritual gifts, but rather that we may prophesy," and goes on to say, "I would not have you ignorant concerning spiritual gifts, for to one is given the word of wisdom, to another knowledge, to another faith, to another the gift of healing, to another prophecy, and to another discerning of spirits." I am now looking for facts and not for the authorship of the book containing them. I do not intend my letter to be left in a nude condition, for it will probably be the last message that I will write before I go to my new home, as I do not assume the longevity of a Melchizedek. My continued life in spirit will be the gate to heaven for me, for there I expect to blossom out in the warm sunshine of spirit inspiration, and see "the old lion perish for want of prey," for truth has girded me with strength to say that "he that hateth reproof shall suffer." "Where there is no vision, the people perish; but he who keepeth the law, happy is he." And where I read between the lines in the old Book, I find where God says: "I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy,

and your old men shall dream dreams, and your young men shall see visions, and also upon your servants and your hand maids, in those days, I will pour out my spirit." "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Heb. 13:2. "For the ministrations of angels have come unto you. Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." (Matt. 7:7) "For concerning spiritual gifts, I would not have you ignorant." (1 Cor. 12:1).

"Then the high priest rose up, and all they that were with him and laid their hands on the Apostles and put them in the common prison. But the angel, by night, opened the prison doors and brought them forth and said, 'Go stand and speak in the temple to the people the words of this life.'" (Acts 5:17).

I quote these passages to ascertain why, if angels, who, we are told, are but spirits of men made perfect, could talk and carry on a conversation in the ages past, they cannot do so now?

But let us look a little further. In Mark 9:2, it says: "And after six days, Jesus taketh with him Peter and James and John, and leadeth them up into an high mountain apart by themselves; and he was transfigured before them.... And there appeared unto them Elias with Moses; and they were talking with Jesus. And Peter answered and said to Jesus, 'Master, it is good for us to be here, and let us make three tabernacles, one for thee and one for Moses and one for Elias.'" "In the same hour came forth fingers of a man's hand and wrote upon the wall of the King's palace; and the King saw the part of the hand that wrote."

Is it anything strange that the eyes of Balaam's ass should be made clairvoyant enough to see the angel in the road before him, who said unto Balaam, "Wherefore hast thou smitten thine ass these three times? Behold I went out to withstand thee, because thy way is perverse before me; and the ass saw me and turned from me these three times. Unless she had turned from me surely now also I had slain thee and saved her alive." And Balaam said unto the angel: "I have sinned, for I knew not that thou stoodest in the way against me. Now, therefore, if it displease thee I will get me back again." And the angel of the Lord said unto Balaam, "Go with the men, but only the word that I shall speak unto thee, that thou shalt speak."

Here we have a triune of different degrees of knowledge; all making themselves known to each other, which I pass without criticism. But in speaking of asses I am prone to quote a few words of Bible history in hunting asses. In 1 Sam. 9:3, it says: "And the asses of Kish, Saul's father, were lost, and Kish said to Saul, 'Take now one of the servants with thee, and arise, go, seek the asses.'" And he passed through Mount Ephraim and passed through the land of Shalisha, but they found them not. Then they passed through the land of Shalim, and there they were not. And he passed through the land of the Benjamites, but they found them not. And when they were come to the land of Zuph, Saul said to his servant that was with him, 'Come and let us return, lest my father leave caring for the asses, and take thought for us.' And he said unto him, 'Behold now there is in this city a man of God, and he is an honorable man. All that he saith cometh surely to pass. Now let us go thither, peradventure he can show us our way that we should go.' Then said Saul unto his servant: 'But behold if we go what shall we bring the man? For the bread is spent in our vessels and there is not a present to bring to the man of God. What have we?' The servant answered Saul again and said: 'Behold I have here at hand the fourth part of a shekel of silver; that will I give to the man of God to tell us our way.' Then said Saul to his servant: 'Well said; come let us go.' So they went unto the city where the man of God was. And they went up into the city; and when they were come into the city, behold, Samuel came out against them for to go up to the high place.

"Now the Lord had told Samuel in his ear a day before Saul came, saying: 'To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people, Israel, that he may save my people out of the hand of the Philistines; for I have looked upon my people because their cry is come unto me.' And when Samuel saw Saul, the Lord said unto him: 'Behold the man whom I spake to thee of. He shall reign over

my people.' Then Saul drew near to Samuel in the gate and said: 'Tell me, I pray thee, where the seer's house is.' And Samuel answered Saul and said: 'I am the seer; go up before me unto the high place, for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that is in thine heart. And as for thine asses that were lost three days ago, set not thy mind upon them, for they are found. And on whom is all the desire of Israel? Is it not on thee and on thy father's house?'"

What have my Christian friends who believe the Bible to be the inspired word of God, to say of this? From this passage we find that all who visited this "Man of God" were expected to compensate him in some way. It is not an uncommon occurrence to see people who have worshipped this book all their lives express some astonishment when their attention is called to some of its revelations.

Now let us hearken to some of the revelations of the Woman of Endor, 1 Sam. 28: "And it came to pass in those days that the Philistines gathered their armies together for warfare to fight with Israel. Now Samuel was dead and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits and the wizards out of the land. And the Philistines gathered themselves together and came and pitched in Shunem; and Saul gathered all Israel together and they pitched in Gilboa. And when Saul saw the host of the Philistines he was afraid and his heart greatly trembled. And when Saul inquired of the Lord, the Lord answered him not, neither by dreams nor by Urim, nor by the prophets."

"Then said Saul to his servants: 'Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her.' And his servants said to him: 'Behold, there is a woman that hath a familiar spirit at Endor.' And Saul disguised himself and put on other raiment, and he went and two men with him. And they came to the woman by night, and he said: 'I pray thee, divine unto me by the familiar spirit and bring me him up whom I shall name unto thee.' And the woman said unto him: 'Behold thou knowest what Saul hath done, how he cut off those that hath familiar spirits and the wizards out of the land. Wherefore then layest thou a snare for my life to cause me to die?' And Saul swore to her by the Lord, saying, 'As the Lord liveth, there shall be no punishment happen to thee for this thing.' Then said the woman: 'Whom shall I bring up unto thee?' And he said: 'Bring me up Samuel.' And when the woman saw Samuel she cried with a loud voice. And the woman spake to Saul, saying: 'Why hast thou deceived me? For thou art Saul.' And the king said unto her, 'Be not afraid; what sawest thou?' And the woman said unto Saul: 'I saw gods ascending out of the earth.' And he said unto her, 'What form is he of?' And she said, 'An old man cometh up, and he is covered with a mantle.' And Saul perceived that it was Samuel and he stooped with his face to the ground and bowed himself."

"And Samuel said to Saul, 'Why hast thou disquieted me to bring me up?' And Saul answered, 'I am sore distressed, for the Philistines make war against me and God is departed from me and answereth me no more, neither by prophets nor by dreams; therefore I have called thee that thou mayest make known unto me what I shall do.' Then said Samuel, 'Wherefore then dost thou ask of me, seeing the Lord is departed from thee and is become thine enemy? And the Lord hath done to him as he spake by me, for the Lord hath rent the kingdom out of thine hand and given it to thy neighbor, even to David. Because thou obeyest not the voice of the Lord, nor execute his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel with thee into the hand of the Philistines, and to-morrow shalt thou and thy sons be with me.'"

Now I have given a few of the old scriptural landmarks as evidence of the truth of Spiritualism. Spiritualists do not believe the Bible to be inspired. They do not believe that books can be inspired. Inspiration can only come to men, women and children. These inspired persons may write books and fill them with the result of their inspirations, but not with the inspiration itself. Inspiration can come to men in any and every age of the world and impart to them the best thought that they are capable of receiving or imparting at that time. Inspiration in one age does not shut off the inspira-

tion of other ages. While we may profit by the inspiration that came to those of old, we cannot live on their inspiration alone.

The sun that shone on them in ages past shines on us to-day, and gives us that spiritual warmth we need. And if you wish to grow spiritually you must step out into the clear warm sunshine of spiritual inspiration.

While the Bible is looked upon as being exceedingly human in its origin, yet it is good, useful and beautiful when examined in the light of Modern Spiritualism.

Let us do that which will attract only the good that our homes may be delighted by the visitations of spirit friends anxiously waiting conditions for their reception. Life on earth is but a short journey and I have got nearly through, and it is a pleasure to me to know that it has always been my desire to give ease instead of pain, comfort instead of sorrow, joy instead of grief, happiness instead of misery, and I hope to meet all who read this letter, in a world of happiness where we can—

Bid defiance to old error,
And let the Golden Rule prevail,
Where we may meet beyond the river—
Just beyond the shadowy vale.

It was the first ambition of my earlier years to combat evil-doing and it shall be my last ambition; for it becomes me to help stay the hand of vindictive oppression that too long has swayed the sceptre of discord, even to the shedding of blood of millions of the human race, for opinions' sake.

I hope that my letter will be read in the light of kindness where Reason sits enthroned.

San Bernardino, Cal. JOHN BROWN, SR.

The Continuity of Life.

In the JOURNAL for Oct. 27 Dr. E. B. Southwick wrote about minds that leave the body with a desire for that which is bad; and not being able to attract anything but bad, they cannot progress, but must retrograde to death and decomposition.

Therefore, I ask is immortality the result of our ability to attract that which will keep us alive? I used to think that every human being had a divine something within him, that is beyond decomposition, but would enable him to rise above that which is called bad, to a life of goodness and progression. Please explain.—FRED GUSTAVSON.

ANSWER BY DR. E. B. SOUTHWICK.

Thinkers know that every individual, or thing started, is by the union of two or more particles of matter into one compound. The proximity of these particles suggests action, creates force; and that force compels a combination of these particles into one, which starts every individual, person or thing, in its order according to its particles and environments. Thus continues all life, all growth, all progression, and all immortality.

There is no power outside of the universe and its continual action and forces, which can produce the continual change, by which everything is done. There is no divine power. There is no immutable law of nature. All cause of action is suggestion, which brings forward action, producing a force which we call attraction, and on the cause of all these, depends the continuation, or immortality of man. Change never ceases as long as there is anything left to change. Life wanes and everything else retrogrades by decay and decomposition.

The minds of animals have no attraction, but for associates. It is generally believed by thinkers that many classes of animals have minds, but some have no more than vegetable life. Life is a property of certain compounds, and as long as that compound grows and progresses, life increases. When it does not, life is defunct.

DR. E. B. SOUTHWICK.

The Lyceum.

The Progressive Lyceum is awakening the attention of Spiritualists who are becoming conscious that if the new philosophy of life here and hereafter is a revelation of joy and profit to themselves, it should be equally so to their children. They feel that they would be recreant to duty were they to allow their children's minds to be filled with the theological errors which perverted their thoughts and cast a gloom over their own young lives. If they do not provide

a place and attractive associations, the children will attend where they find such, and the churches, well understanding the necessity of beginning early, will receive them into their fold.

The Progressive Lyceum is an organization to meet the demands of Spiritualists in this respect. It was revealed to Andrew Jackson Davis who saw the children in the spheres, with their teachers and the groups of larger members, all eagerly engaged in pursuit of knowledge. He adapted it to earthly needs, and founded the first Lyceum in New York City. The plan has wonderful adaptability, in which lies its chief merit. The officers of a Lyceum can make it whatever they choose, by giving prominence to its different features. Some loving display, give more time to the calisthenics, marching, the grouping and badges, banners, etc., others prefer the intellectual part.

The fundamental principle of the movement, is that true culture is to draw out the mind from within, and not cram it with things from without; that revelation comes from the spirit, not to the spirit, and growth means a development of the power to think correctly.

The Lyceum is for adults as well as children. No question in the realms of science is forbidden, and there are subjects for all to discuss. There can be no cut-and-dried lesson to save the leaders trouble, as in the Sunday School where a few Bible texts with comments furnish the theme. The leaders must give close attention and devote themselves,—they must work. By their efforts to teach others they will instruct themselves. There can be no better school of self-training. It supplies the need of a lecturer in a measure as the session can be made as interesting as the best lecture ever given.

What is required? That the officers give their hearts and attention to the work. They must be interested and devoted that they may enthuse the members.

How shall we proceed to organize a Lyceum? the question is repeatedly asked, and action is delayed because it is supposed that some one acquainted with the movement must be called to give the needed instructions. It is for the purpose of placing in the hands of those who desired to work in this field full instructions, so that they could go on and inaugurate and manage a Lyceum that the *Guide* was published. With it outside assistance is unnecessary. There is no call for permission, or charter to confer the rite.

How many members will warrant making a beginning? We have heard of a Lyceum beginning with a mother and her little boy. She wrote that she disliked sending him to a Sunday School where he would unconsciously imbibe doctrines she thought erroneous and pernicious, and she wanted a *Guide* as she intended to hold a Lyceum session every Sunday morning. Two or three families in remote neighborhoods joined and report excellent results. There is really no excuse for a Spiritualist to remain passive while his children are being captured by the Sunday Schools. We must not wait for great opportunities but take those lying at hand and make the best use we can of them.

Berlin Heights, O. HUDSON TUTTLE.

Source of Good and Ill.

The overruling and governing power of this planet is the Power of Thought. The greatest God is the greatest thought; the thought that produces the best results. In Supreme Intelligence inheres all things spiritual, mental and physical. All things for good or evil in the world are involved in thoughts, just as all things appertaining to the full-grown man are involved in the human embryo. Growth, in both instances, evolves the involved powers.

The kingdoms of Heaven and Hell are within man, because in him are the germs of good and bad thoughts. He grows his Heaven or Hell, individually, by the cultivation of thoughts, and, as his thoughts manifest in material form, so he creates, and adds to, the material Heaven or Hell upon earth. This does away with all Gods or Devils, excepting the Gods or Devils that men, through their thoughts, make of themselves. There can, then, be no reform in the world's inharmonious conditions but through Self-Reform. Each Devil must make himself a God by transforming the Hell within him. When he thus changes himself from bad to good, all the evil systems that now prevail will disappear. Men steal, hate, envy, and do all manner

of evil because they are Devils with flaming Hells within them; and they must transform their own evil natures before the will of the Divine within them can be done on earth as it is in Heaven.

LUCY A. MALLORY.

Subjective Intelligence.

The problem of former lives is one that is agitating the thinking world profoundly. Its extent of attention suggests there must be some truth in it. Whether any have gotten at the exact facts, or a nearly correct understanding, is perhaps not certain.

In one of the late Prof. Swing's matchless sermons occurs this suggestive sentence: "All life alternates between the subjective and objective states." In some sense the manifestation of life must be the expression of entities. It would seem that our atmosphere was filled with germs of all kinds and classes, almost innumerable in variety and quantity, ready to plant themselves wherever suitable conditions invite.

Fifty years ago the locality where I reside was an unbroken forest mostly of hard-wood timber, though not a hickory tree so far as my observation and inquiry have extended—which have been quite thorough—and yet, as the forests have been cleared away and the land has not been cultivated, hickory growth has sprung up in great abundance. A hickory nut exposed to moisture and frost will decay in one winter. The only solution as yet in this instance seems to be found in the theory that as the elements for the support of other timber growth have been exhausted, another entity finds suitable conditions and plants itself for objective alternation.

Forty-seven years ago we investigated Spiritualism in our own home and through media of the family, obtaining proof of a future conscious life. While observing and studying the causes of the appearance of the hickory growth, I instinctively asked myself the paradoxical question: "Where was I before I was?" As the years have passed on I have been unable to come to the conclusion that this remarkable entity as we see it in the man or woman was scraped together, so to express it, in the middle of eternity, but rather must have the growth of ages or eons of time. This conclusion was strengthened by the later observations of trance, with its marvelous breadth of intelligence manifested, A. J. Davis furnishing a striking illustration.

How often has it occurred that persons have become stranded financially in middle life, and without previous training have taken up the brush and pencil, and behold, almost immediately they have taken their places with the better class of artists; and the same ready application upon other lines of occupation or talent. The abundant facts to be noted on this line of observation suggest that there is within us a subjective intelligence, of which our outer intelligence is but a mere fraction. Surely it was so illustrated in the case of A. J. Davis, and there is a great probability that an equally wide range of knowledge slumbers within us and could be brought forth had we the requisite organization. Jesus knew not of his powers until after the forty days' fast by which a change took place in bodily functions or molecular adjustment, thus liberating energies belonging to his spirit so they could express themselves or be expressed through material form.

Thousands are to-day forming connection with this stored-up knowledge. Our greater selfhood is eclipsed by body and brain formation and influence of heredity. So far as we know, intelligence, power, is the result of experience. This great fund of understanding that is mined out, so to express it, is not the result of the experiences of this life. Where did it originate? Some may say a spirit mind is the superior entity manifested, but though he be Swedenborg's Angel he could not vibrate his thoughts above the range of intelligence that takes it up; the necessity of this exact correspondence to take up mental vibrations like strings to a musical instrument exists throughout nature.

This life of birth and death is just a little span—an incident in the unknown past and the untried future. It is a wholesome, happyfying, consoling thought that we are not the dull, almost senseless beings we appear to be, as the opaqueness of matter eclipses the grander life.

Last Summer we laid away the body of a veteran Spiritualist, individual and social reformer, without education, as usually understood, lacking fluency in expressing his thoughts. In his

funeral eulogy I said: "He was a plain man, but not a common man. His peer in honesty and integrity never walked the earth. His soul was full of poetry and eloquence like unto a Longfellow and a Webster, wanting only the happy organization they possessed to give it expression." Which organization, though inherited in accord with mathematical law of action and reaction, was only an incident, while through it his greater self could not be measured.

These unquenchable longings and yearnings for the high, the good, the great, are not so much for what we would be, but because of what we are—cramped, eclipsed, smothered—how could they proceed from a consciousness that was not. Probably none of Jesus' friends suspected the power, the breath of spiritual understanding, or he himself until he took measures by the fast, and concentration, in a measure, liberated the intelligence eclipsed by material organization. He said: "Before the foundations of the earth were laid, I was."

J. R. TALLMADGE.

The N. S. A. and its Work.

At the Headquarters of the National Association of Spiritualists everything is moving along smoothly and with the spirit of earnestness to advance our Cause, and also to help the people along lines of humanitarian interest. We desire to see the work of Spiritualism grow and increase in usefulness, and to that end, we wish to have every Spiritual Society in the country and every Spiritualist realize that the National Spiritualists' Association is in hearty sympathy with one and all in every good work. The welfare and the progress of one is the concern of all, and the officers here desire to extend their sympathy to our associates everywhere.

The affairs of this office are working smoothly considering that there were many things to straighten out by the new administration, and much to be put in shape for future work. The Secretary is in frequent communication with the President, H. D. Barrett, and the influence of his spirit is shown as if he were in the office in person, instead of being in Boston or elsewhere.

The Treasurer, Mr. T. J. Mayer of Washington, who is a thorough business man and a whole-souled Spiritualist, is in the National Spiritualists' Association office each day, and the benefit of his advice is of the utmost value to the work in progress there.

Societies report themselves poor and money is not pouring in very freely to the National Spiritualists' Association. It is impossible to pay up old debts of last year, and meet current expenses, at the slow rate dues and collections are coming in, but we know that the spirit-world is helping this organization, and that earthly friends will do all in their power also to bring it out of its trials into the light of success. Donations of any amount to aid the work of the National Spiritualists' Association will be gratefully accepted at this office. The widow's mite carries as great a blessing with it to a good cause as does the millionaire's check, and we are glad to hear from all. If ten thousand Spiritualists will subscribe \$1.00 each annually to the National Spiritualists' Association it may become an institution of great usefulness to the cause. Missionary work is to be done in sections where there are no speakers or mediums. Who will help the National Spiritualists' Association to send out such workers to the fields that need them most?

At this office we keep working to do our part in the instruction of our people on the value and necessity of organization as a factor in the spread and progress of Spiritualism.

Our greetings of love and good-will to all readers of the JOURNAL.

MARY T. LONGLEY, Sec. N. S. A.
600 Penna. Ave., S. E., Washington, D. C.

"One soweth and another reapeth" is a verity which applies to evil as well as good.—George Eliot.

Subscriptions for Magazines and Periodicals of all kinds taken at this office. We respectfully request our friends to leave their orders here. We supply any publication issued at rates printed on them, either by the week, month or year. THOMAS G. NEWMAN,
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No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., JANUARY 26, 1899.

Truth is immortal. It can never perish. It may be overpowered or hidden for a time, but it can never die. It is as enduring as the universe.

Church property should be taxed, just the same as other property. Why should it not bear its proportion of public expense while it has the protection of the fire, police and other departments, the same as private property? As it receives its full share of advantage, is there any just reason for its exemption from paying its full share of cost? To exempt church property from taxation increases the expense to the private individual, and thereby taxes him to maintain churches in which he has no interest. In California and one other State, church property is taxed, but a desperate effort is now being made in California to change the Statute and exempt it. To do so would be unjust and unreasonable.

Mr. William Emmette Coleman has been asked by the officers of the Egypt Exploration Fund to take the position of Honorary Secretary of the Fund for the Pacific Coast. Owing to the multifarious duties now engaging Mr. Coleman's attention, he was compelled to decline the assumption of any additional responsibilities.

Mr. Coleman has been a member of the Fund for many years. It was formed in 1883 by the leading Egyptologists in London and has done an immense amount of invaluable work in Egyptian archaeological exploration and research. Although the Headquarters of the Fund are in London, it is to the credit of America that almost every year the amount of funds received from the United States in donations and subscriptions is greater than that received from England. The papyri, statues, paintings, and other objects discovered in Egypt through the operations of the Fund, are deposited in about equal quantities in the museums and universities of America and England.

The President in his Message recommended the adoption of an international agreement making all private property on the sea free from capture during war, (other than contraband or violating blockade), and Resolutions are now pending in Congress adopting the recommendation and authorizing the President and Secretary of State to enter into correspondence with other maritime powers to effect this great international reform. This is a move in the right direction—and should be pushed to a final agreement between all Nations, and thus wipe out a relic of barbarous ages. It is high time that the civilized Nations of the World unite to extinguish it.

Spirit Communication.

In the remotest ages of which we have any record, there was a close connection between the Spiritual and Physical universe—between angels and man—between earth and heaven. It is true that this intercourse has been denounced, and legislated against for ages, and so strongly has it been opposed that several times it was well-nigh crushed out of existence.

The Spirit world has ever been seeking avenues of communication with humanity, and wherever sensitives were found, they have been used to arrest the attention of the world and compel men to acknowledge "the unseen,"—the occult—the hidden forces of nature. Hence we have had a Buddha, a Moses, a Confucius, a Jesus, a Mahomet, and thousands in later times, who have drawn aside the sable curtains of the future and given glimpses of the spirit-world—the greatest manifestation of Spirit in modern times being the events of 50 years ago, which gave birth to modern Spiritualism.

A New Crusade.

A new religious cult that may be called a fad has sprung up in English society within the inner veil of the most exclusive set. Some members of the nobility and wealthy people of culture are quietly sending out missionaries to disseminate what they call Rational Christianity, which does not admit the miraculous conception among its doctrines, but proceeds upon the theory that Christ is the highest type of man yet manifested in the flesh, through whom the Divine speaks.

They can scarcely be called a sect, because they have no organization, but they give freely of their means to propagate their ideas and views of what Tennyson calls "The Christ that is to be." They have employed a man of fine presence, extensive travel, great culture and eloquence—himself related to several members of the British nobility—who is to be the leader of the modern crusade in the United States and Canada. His name is Herbert Harper, and he is expected to achieve great things among the more cultured people of this country. The chief merit of the movement seems to be its lack of ostentation.

These facts are extracted from the Boston *Globe*. Do our readers know of any further facts about the "Crusade" spoken of, whose leader is Herbert Harper? If so, we would like to have them report to us. It is a great stride in advance of orthodoxy, and shows the trend of thoughtful persons.

A public discussion on Spiritualism will commence on Feb. 20, at Beatrice, Neb., between Eld. G. M. Myers, editor of the *Evangelist*, and D. W. Hull, editor of the *Liberator*, Norton, Kansas. The subjects to be discussed are:

Resolved, that there is an entity in man that survives, in a conscious existence, the death of the body, and has the power, under proper conditions, of communicating with people living in earth-life.

Resolved, that the supermundane portions of the Bible were inspired or authorized by departed human spirits, and that early Christianity was based upon intercourse between departed human spirits and people of this world.

Eld. Myers is a strong debater and a champion in his field. Mr. Hull is also an able debater, and the discussion will be a lively one.

"Dr. C. W. Burrows, of Detroit, Mich., at his meeting on Sunday, Jan. 8, at Star and Crescent Hall," says the *Detroit Mercury*, "performed a chemical experiment. He poured a colorless fluid into a glass containing another colorless fluid, when a cloudy effect was produced. This was to demonstrate the possibilities of "mater-

ialization." When the doctor poured some more clear fluid into the cloud, the cloud disappeared. Thus are the spirits materialized and dematerialized, appearing to be the effect sought to be produced by the lesson in chemistry."

The Toronto Morality Department has been lately "raiding" the Phrenologists, Spiritualists, Clairvoyants and Palmists, and arrested several under the Statute of George II, which imposes a penalty of £100 and a year's imprisonment for practicing black arts. The whole of the prisoners were bailed out under bonds of \$400 each. *Secular Thought*, a liberal paper published in that city, thus comments upon the affair:

The preachers know that, having passed the stage where they could stop the infidel's speech by cutting his tongue out, as they used to do, their only safety lies in keeping inside Coward's Castle. If the Spiritualistic mediums and Clairvoyants act as they should do, they would combine and draw the preachers out by entering action against them on the very same grounds upon which they have been arrested. If there is a spiritual world and a life after death, let the preachers show how and what they know about them more than do the "mediums," and why they should be paid and the mediums punished for doing the same thing.

E. D. Babbitt, M. D., dean of the College of Fine Forces, at Los Angeles, Cal., will give a free lecture on Wednesday evening, Jan. 25, at the Academy of Sciences, in San Francisco. On the following Friday he intends to commence a series of lectures, which will include the first part of his regular course. He should have large audiences. The subject is of vast importance and he is a brilliant teacher.

Rev. S. N. Rose of Columbus, O., is wanted by detectives for forgery. He left that city, says the *Columbus Dispatch*, "for parts unknown" about the beginning of the year. Clergymen are by no means exempt from fraudulent transactions any more than mediums.

There is nothing absurd—nothing impossible—to men of thought and energy. Compared with the wonderful achievements of the present, what marvelous things may we not expect in the future? Limited minds may laugh and jeer, but they cannot prevent the car of destiny from riding over them.

Men of energy and power are undaunted, and can smile at "a frowning world." A hundred years ago, when Winslow proposed to light London with gas, great men like James Watt and Walter Scott laughed at the idea; but nevertheless the gas has lit up, not London alone but the whole world. The marvelous things in store for the twentieth century will surpass the thoughts of to-day. They are beyond our present conception.

A telegram from Kalamazoo, Mich., to the Associated Press, thus mentions a dream about a murder:

"Mrs. Ferdinand Nabicht, of this city, is a sister of Mrs. Rollinger, who is alleged to have been murdered by her husband recently in Chicago. Thursday night she dreamed that she was in her old home in Germany and her father asked her if she had not heard of her sister being murdered by her husband in Chicago. In her dream she was transported back to Chicago, and on arrival there was met by her sister's daughter, who threw her arms about her and said: 'They're taking papa away and are going to kill him, just like he did mamma. Save him!' Friday Mrs. Nabicht wrote her sister, and last night received a telegram announcing the murder of Mrs. Rollinger. The latter is said to have often written complainingly of her husband's cruelty to her."

Victory.

I will be what I will to be,
Because the Lord hath made me free—
Free from the law of sin and death,
And now I breathe the holy breath—

The holy breath that heaven gives;
I know that my Redeemer lives—
Not that he lived long, long ago,
But that he lives to-day I know.

The god within I will embrace;
No man hath ever seen his face;
Dwells not in temples made with hands,
But is the owner of all lands.

I dwell within the secret place
Of him who occupies all space;
Under his shadow I abide;
Closely to him I am allied.

Our oneness we may realize
While dwelling here beneath the skies!
This should enable us to rise
Above the things that worldlings prize

Each overcoming gives us strength
Which we will find of use at length,
To aid a brother on his way
Or rescue one who went astray.

Trials should be but stepping-stones
To mansions that the Father owns;
Gladly we tread the toilsome way
That leads to realms of brighter day!

San Diego, Cal. Mrs. C. K. SMITH.



The Editor is not responsible for the opinions of correspondents.

Mr. and Mrs. Wallis.

TO THE EDITOR:

Mr. E. W. Wallis spoke for the Spiritual and Ethical Society of New York on Sunday, Jan. 8. A very large audience greeted him in the evening, and his discourse was listened to with great satisfaction. He is a fine speaker and a sweet singer. Mrs. Wallis spoke for us on Sunday, Jan. 1, and she also gave great satisfaction. May they both long carry on their noble work. They are both earnest, logical, eloquent speakers, and we hope to see them again on this side of the Atlantic before they pass on to the other side of life.

Mrs. Brigham returned to us on Sunday, Jan. 15, and will be with us for an indefinite time. We welcome her back joyously and lovingly, for we all love her, and who does not that knows her?

LOUISA TUTTLE, Cor. Sec.
25 W. 89th St., New York.

From an Old Subscriber.

TO THE EDITOR:

I commenced reading the RELIGIO-PHILOSOPHICAL JOURNAL a third of a century ago, when S. S. Jones, the martyr, had it in charge. He planted the tree and it has borne good fruit. May the angel world and this continue to care for it as heretofore and keep it growing better, as it has done under your management.

C. C. DAVIS.
New London, N. H.

Letter from Santa Barbara, Cal.

TO THE EDITOR:

I spent a very pleasant time in my nine months' visit, and scattered spiritual truths along my way. I know that many will remember me.

I have wonderfully progressed in my mediumistic powers. I was also able to give many good tests. Among many dear friends who thought they could not believe in Spiritualism, I was controlled and personated some loved one they had lost, of whom I knew nothing. At other times my healing powers drove the pain from their bodies.

I was in time to see two dear friends pass away. I attended the funeral of one. She had suffered several years with cancer; had them cut out several times, still it was all in vain. At the church, as the last hymn was given out and the cover removed, I saw a beautiful circle of light over the coffin; from that light a hand was extended, and I saw my friend arise from the coffin, with a beautiful light on her face, and both hands uplifted to meet the one from above. She had lost a husband and a daughter.

MRS. E. A. RUNDLELL.

Have Good Thoughts.

TO THE EDITOR:

I have had a copy of the *Liberator*. If a man acknowledges that he has spoken falsely on one occasion, how can we know that he is not doing the same now? Let us think well of people until we know something to the contrary.

San Diego, Cal. Mrs. C. K. SMITH.

The Reviewer.

The Christ Question Settled; or Jesus, Man, Medium, Martyr, by J. M. Peebles, M. D. Boston, Mass.: Banner of Light Publishing Co. For sale at this office. Price \$1.25.

It is a very handsome volume of almost 400 pages, and is certainly an ornament to Spiritualist literature. The contents may be described as historical, archaeological, theological, and controversial, by such writers as J. K. Buchanan, W. E. Coleman, J. S. Loveland, Hudson Tuttle, Rabbi I. M. Wise, Col. Ingersoll, Moses Hull, B. B. Hill, and the compiler and author—all in reference, directly or indirectly, to the Jesus Christ question. Did he exist?—How begotten?—Who was he?—What did he really teach?—What have been the influences of his teachings upon the world?—What the Koran said of him—What Jewish Rabbis say of him—What the Talmud said of him—What the spirits, through some 15 or 20 of our most distinguished mediums, say of him—What spirits say of him in the spiritual world, etc.

Col. Ingersoll's testimony is given in regard to Jesus—The difference between Christianity (that is, the Christianity of Apostolic times) and the sectarian churchianity of to-day—Christianity and Paganism compared—Child marriage of India—What estimate the great men of the world have and still put upon the martyred medium of Nazareth. These and other questions are discussed in this handsomely gotten-up volume. It need not be said to Spiritualists that Dr. Peebles is a man of strong convictions, and wields an incisive pen. His style is clear, concise, logical, and at times almost unnecessarily severe. The whole volume indicates a ripe acquaintance with history and the latest oriental discoveries, and an extensive knowledge of the evidences of Jesus' existence. This book will be eminently useful to lecturers and teachers, as a book of reference upon the personality, mediumship and martyrdom of the Nazarene.

To the orthodox Christian, this book will be unorthodox and heretical. To the "radical" Spiritualist, it will be construed as encouraging Christianity; and yet it is keenly destructive of all forms of bigotry, sectarian creeds, and ecclesiastical churchianity. This book will have a large sale.

The Wilderness of Worlds, a popular sketch of the evolution of matter from Nebula to man, by George W. Morehouse. New York: Peter Eckler, publisher, 35 Fulton St. 246 pp.; price \$1; postage 15 cents. For sale at this office.

For 40 years the well-known author, scientist, and astronomer, has been actively engaged in gathering the materials for this grand work.

The facts given by Mr. Morehouse are based on the latest discoveries of modern research; the authorities quoted include the most advanced thinkers and specialists in the various branches of scientific inquiry; the arguments used are as plain and clear as they are concise and convincing, and the entire volume is as interesting as it is instructive—as eloquent as it is profound.

Spiritual Consciousness, by Frank H. Sprague, Wollaston, Mass. 238 pp. \$1.50. For sale at this office.

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Local News Summary.

Edited by M. S. NORTON.

Progressive Spiritualists.—The Sunday evening services opened with "Happy Greetings" to a large and appreciative audience. The choir augmented by the addition of the voices of Mrs. Jolly, W. T. Jones and C. H. Wadsworth rendered "Joy to the World" in an artistic manner. Then followed the address of the evening by Mrs. R. Shephard Lillie. The text from Paul's Epistle to the Corinthians, "Concerning spiritual gifts, brethren, I would not have you ignorant." Mrs. Lillie read some extracts from the letters of Paul to the different churches of his day, and called attention to the application of these precepts to our modern spiritual societies. She spoke of the discerning of spirits, the gift of tongues, and prophecy, inspiration, invention, materialization and all phases of mediumship as known to-day, and predicted that the ingenuity of man will eventually discover the chemical conditions of mediumship, and all humanity will be developed up to the highest point possible in this experience—when mortals and spirits shall walk hand in hand and speak face to face. The lecture closed with a poetical improvisation from the word "Superstition." The audience sang "America and Mrs. Lillie pronounced the benediction.

Circle of Harmony.—Mrs. Logan's meeting last Sunday at Occidental Hall, was well attended and very interesting. Mr. Alfred Hocking, Mrs. Rhoda Gray, Mrs. Seeley, Mrs. Owen, Mrs. Evans and others participated—some with music, some with eloquence, some with philosophy and some with phenomena.

Next Sunday Mrs. Owen will exhibit spirit pictures at 1 p. m., at this meeting. All are welcome.

Universal Spiritual Association.—What is Intelligence? was the question under discussion last Sunday at 20 Eddy St. Dr. Carpenter, Mr. McCabe, Capt. Burns, Mr. Lee, Mr. Oldwine, Judge Young, Rabbi Gold, Gen. Pottinger, Mrs. Squires, Dr. Hall, Mrs. Usher, and Father Bradley wrestled with the conundrum for 4½ hours. The answer will be given next Sunday at 12 m. sharp. Don't miss it.

Mrs. Drew's Meeting.—The fact that this meeting is packed to the doors every Sunday evening, is evidence of the appreciation of the people. Mrs. Drew was assisted by Mrs. Jennie Robinson and they did what they could to give the messages faithfully, as they received them. The admission is free, at 909 Market St.

Paine Celebration.—Before the JOURNAL goes to print again the anniversary of the birth of Thomas Paine—"The Author Hero of the American Revolution"—will have been celebrated. In Scottish Hall, on Monday evening, Jan. 30, the liberal minded people of San Francisco and vicinity, will join in celebrating the natal day of Thomas Paine. Every one of those celebrations has been better than the last: let this be the best of all. There will be music, eloquence and demonstrations of physical culture, on the part of the management, and a demonstration of appreciation on the part of the people. You are invited to be present and join in. Mrs. R. Shephard Lillie and Dr. J. L. York will be the principal speakers, and Mrs. Jennie Tulley presides at the piano. There will be recitations, fancy dances, and musical selections, followed by a grand ball. A full report of the meeting will appear in the JOURNAL.

Mediums' Protective Association.—This Society has upon its membership roll the names of 20 practicing public mediums. At a meeting of the Board of Directors last Saturday evening most of these were recommended for endorsement to the State Association. This Society has peculiar methods but usually "gets there" when the proper time comes.

Ladies' Aid Supper.—"Tell it in Gath," and publish it in the only spiritual paper on the Pacific Coast, that the January supper of the Ladies' Aid Society will be given at Occidental Hall, 305 Larkin St., Friday, Jan. 27, from 6 to 9 p. m. Entertainment and dance included. If you desire the acquaintance of the best people of liberal thought, come to these social gatherings: you will meet those whose reputation is world wide, and those who give promise of future greatness. The world needs your inspiration and your help. Come.

Lyceum Entertainment.—Last week by mistake—probably of the writer—the date of the entertainment of the Mission Lyceum was printed wrong—it occurs this week, Wednesday evening, at Excelsior Hall, Mission St., between 19th and 20th Sts. You cannot afford to miss it.

There are good things in store for the month of February, which will be announced through the columns of the JOURNAL.

Mission Lyceum.—The first fair Sunday in two months was celebrated at Excelsior Hall last Sunday, by nearly a hundred children and many of larger growth. There is a large field in the Mission for those who desire to exploit spiritual thought, and we predict that in the near future Spiritualism will be well represented in this locality.

Mme. E. Young's Meeting.—Three times each week this medium appears before the public and gives messages and advice from the world of spirit. Some of the most remarkable demonstrations are produced in these meetings. Last Sunday evening the hall at 605 McAllister St., was full. The music by Prof. Young is a great attraction.

An Arisen Medium.—In this city, Jan. 17, Mrs. Lucy Bennett, a native of Illinois, aged 62 years. The funeral services were held at the undertaking parlors of McAvoy & Co., 1235 Market St., Jan. 19, at 9 a. m. Interment in San Jose. Mrs. Bennett has been a practicing public medium in San Francisco and Oakland for many years, known as the "Crystal Seeress." For many years she stood in the front ranks of spiritual mediums on this coast. Her work here has been well and faithfully done, and now new and broader fields of labor open before her.

"For all the universe is life—
There are no dead."

Paine Celebration.—The Liberals of this city will celebrate the anniversary of the birth and life-work of the author-hero of the American Revolution, Thomas Paine, at Scottish Hall, Monday evening, Jan. 30. The literary exercises will consist of music, songs, recitations by the best local talent, and addresses by Mrs. R. S. Lillie, Mr. Simpson and Dr. York and will conclude with a social dance.—Admission free. 3t2

A Business Opportunity.—The proprietor of a manufacturing and agency business, must go East for business and personal reasons, and will sell, at a sacrifice, a business yielding an income of from \$65.00 to \$90.00 per month. This includes large lists of working agents, and 5,000 names of persons throughout the West; also the right to manufacture and sell two excellent selling articles West of the Rocky Mountains. Anyone with a few hundred dollars will find this a good investment. It must be sold soon! Investigate! Address, A. M. C., care of this office.

To-Day.

To-day brings every hope
That better be the morrow;
And of the past that's winged—
A pang of silent sorrow.

To-day looms up, and youth
And hope are brightly blended,
But at the meridian
Dimmed is the goal intended.

To-day! To-day is done,
Lost in the past forever;
The day's again begun,
But youth and hope must sever.

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